Dauids Repentance:

OR,

A Plaine and Familiar Exposition of the 51. Psalme

first Preached, and now Published for the benefit of *Gods Church.*

Wherein euery faithfull Christian may see before his eyes the patterne of vnfeigned Repentance, whereby we may take heed of *the falling into sin againe.*

The sixth Edition profitably amplified by the Author SAMVEL SMITH, Preacher of the Word of God at *Prittlewell* in *Essex.*

LVKE 13.5.
Except ye repent, ye shall all perish.

LONDON,
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1623.

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TO THE RIGHT VVORSHIPFVLL, SIR RICHARD VVESTON, Knight, one of his Maiesties *Iustices of Peace in the County of Essex*, Sir EDVVARD PYNCHON Knight, Grace Mercie and Peace *from Iesus Christ.*

WHEREAS (Right Worshipfull) but a smal and short remnant of dayes is alloted vnto euery one of vs, to trie the hazzard and

aduenture of this VVorld in Chriſt holy Merchandize: I being ſubiect to this common caſe, and moſt certaine vncertainety of our life; neither knowing, if perhaps, at this preſent, my ſtaffe ſtandeth next the doore; haue beene, and am deſirous in this behalfe ſo to beſtow all my poſſible endeauours, and labours in this my Lord and Maiſters Traffique; as that neither I may returne vnto him with a Talent in a Napkin, but may leaue behind mee ſome poore token and teſtimony of my loue and duty towards his bleſſed Spouſe. This hath cauſed me to take in hand this ſhort Comment vpon the 51. Pſalme, or, *The Repentance of Dauid*, an elect and choſen veſſell, pronounced by the mouth of the Lord, to be, *A Man after his owne heart.* VVhere we may ſee the

the great weakneſſe and frailty of Gods Children, when the Lord ſhall but a little leaue them vnto themſelues. Our frailtie appeares in this, that wee cannot perceiue the things that are of God: if wee cannot perceiue the good, much leſſe can wee doe it, yea, ſo that if the Lord ſhould looke ſtraightly what is done amiſſe, who ſhould bee able to ſtand? if the Lord ſhould enter into iudgement with vs, none could in his ſight bee iuſtified. If *Moſes*, the faithfull, fell into infidelitie; *Dauid*, the holieſt, became prophane; *Salomon* the wiſeſt, committed ſo great follies; and *Peter* the louingeſt, denied his Maiſter: if the Saints, and deare friends of God haue fallen before our eyes, let vs lay aſide truſt in our owne ſtrength, not taking their falles to bee our

ſtanding; but rather by them to meaſure our ſelues, and the guilt of our ſins, gathering (as it were) the whole Lyon by the paw. Let vs riſe with them by repentance, let vs ſorrow with them for our ſinnes; and that becauſe Chriſt ſaith: *Except yee repent yee ſhall all periſh.* And that we may with *Dauid*, repent and turne vnto the Lord; conſider his *Mercies* in forgiuing, his *Benefits* in giuing, his *Patience* in forbearing, his *Iudgements* in puniſhing, the *Word* preached, *Sinnes* committed, and that few ſhall bee ſaued: the ſhortneſſe and vncertainetie of life, and the certainty of death. Pray wee cannot, vnleſſe wee repent; and periſh we ſhall, vnleſſe wee repent: but bleſſed ſhall wee be if wee repent. Now becauſe this Pſalme is a moſt bleſſed Pſalme of true and vnfeigned repentance,

Luke 13.5.
Rom.2.
Gen.39.9.
Rom.2.5.
Eſay 26.9.
Luk.13.14.
Pſal.90.12

pentance, I made choice of it to treat of in my Cure, neuer intending that theſe weake exerciſes ſhould come to the publike view of the world. But being at laſt ouercome by the earneſt requeſts of diuerſe godly and well-diſpoſed Chriſtians, to yeeld my conſent to the publiſhing of this worke: And conſidering that in this writing age of ours, among the number of Bookes without number, no man hath wholly trauelled herein in our tongue, that euer came to my hands; for then I ſhould haue denyed my Penne this honour: and withall how many a deſperate ſinner and ignorant ſoule hath beene imboldened to ſinne by *Dauids* example, neuer looking into his repentance, *How hee watred his couch with teares*; and how hee ſate well-a-daying his

his griefe of heart, and cryed againe and againe, and ſtill againe, for mercy and pardon at Gods hands, ere hee could be aſſured of the pardon of them. Theſe conſiderations ſtriuing and ſtruggling ſo long within mee, vntill they had gotten the conqueſt of ſuch ſhamefaſt and fearefull motions wherewith men are well acquainted who are at all acquainted with their owne infirmities; I was thereby at length drawne to this bold and hardy reſolution, as to commit it to the Preſſe; and ſo to the eyes of them, whoſe great and ſharpe cenſures I haue euer, with trembling, thought of heretofore; and euen now would ſhun them with all willingneſſe. And here I preſent vnto your Worſhips this poore talent of mine, as to whom of right it doth belong:

long : For, *Precedens beneficium ſequatur officium* : VVhich may it pleaſe you to accept at my hands, as at one that wiſheth all happineſſe to you and yours in the Lord, your worſhips acceptation ſhall bee my ſole ſatisfaction. The bond of my duty hath this onely bound of my hope, humbly crauing that your fauorable wiſedomes would ſupply the wants of this thing; and that this ſo ſimple a gift may be accepted of you, rather for my *good meaning*, and the end wherefore I do it, then for the value of the thing it ſelfe, hauing an eye to the matter and not to the manner : For my deſire is not to be ſeen in the high and intricate queſtions of mans wiſedome: but in the baſeneſſe and ſimplicity of the Goſpell, that it may appeare in the powre thereof. Thus, as

God

God hath ioyned you both in the neereſt ſocieties, ſo pardon mee this boldneſſe, who haue ioyned you together in this Dedication. The God of Heauen giue you both that bleſſing of bleſſings, which (if *Ierome* ſay true) few men haue, that you may *tranſire à delicijs ad delicias*, go on from grace to grace, and be a long time happy in this life, and for euer happy in the life to come. *Prittlewell* this firſt of *Ianuary*, 1623.

Your Worſhips much bound, and in all Chriſtian duties to be commanded,

Samuel Smith.

To

To the Christian Reader, Grace, and Peace.

CHristian Reader, seeing the burthen of the Ministery is this, To plucke Men out of the kingdome of Sathan, and to bring them to the liuing God: surely then it is the duty of all those that haue taken vpon them this holy calling, to helpe forward this worthy worke. And to this end I entertained my spare houres in the time of my long sicknesse (when I was not able to performe my duty in the Congregation of my charge) in publishing this short Exposition of the 51. Psalme, to the view of the World: not for vaine-glory, or for any good conceit

ceit or opinion that I haue of the ſame, or of my ſelfe, as he knoweth that knoweth all things; but chiefly for the honour of God, that if it pleaſe the Lord to giue a bleſſing to ſinners, euen ſuch as ſit in darknes, and in the ſhadow of death, might be moued to Repentance, it is an opinion of carnal men, who remaine vnder Satan and his dominion (as all men do by nature) that when ſin is committed, done, and paſt, they ſhall neuer bee called to account for the ſame. But (alas) no length of time can weare ſin away, if it bee not taken away by true and vnfeigned Repentance. Yea, the ſinnes of our youth, which many yeares agoe wee haue committed (if now in time we doe not repent, and ſtop the mouth of the ſame) ſhall ſtand vp as new and freſh againſt vs, as the firſt houre we committed them. Oh that we could be wiſe to thinke vp-

on

on theſe things! Our ſelues waxe old, our bodies are declining to the graue: and will wee take no paines to weare away our ſinnes, but to let them ſtand in their ſtrength againſt vs? This was a great folly. Let men therefore think of this betimes: there is no going to Heauen with drie eyes, or beds of downe. Now if this poore worke of mine may finde entertainment with thee (I ſhall ſo much the more be encouraged to take paines in their kinde, vpon other places of Scripture, as vpon the firſt Pſalme, which thou maiſt ſhortly expect.) And withall may helpe thee forward to this neceſſary dute of repentance, I haue the my deſire: giue the praiſe to him from whom all good commeth, who worketh in vs both the will & the deed, to whom bee praiſe and honor for euer and euer. Amen.

Thine in the Lord Ieſus,

SAMVEL SMITH.

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To him that excelleth, a Psalme of *Dauid* when the Prophet *Nathan* came vnto him, after he had gone into *Bersheba*.

HAue mercy vpon mee, O God, according to thy louing kindneſſe, according to the multitude of thy compaſsion, put away mine iniquities.

2 *Waſh mee throughly from my wickedneſſe, and cleanſe mee from my ſinnes.*

3 *For I know my iniquities, and my ſinne is euer before mee.*

4 *Againſt thee, againſt thee, onely haue I ſinned, and done euill in thy ſight, That thou maieſt bee iuſt when thou ſpeake, and pure when thou iudgeſt.*

5 *Behold, I was borne in iniquitie, and in ſin hath my mother conceiued*

conceiued mee.

6 *Behold, thou loueſt truth in the inward affection, therefore haſt thou taught mee wiſedome ſecretly.*

7 *Purge mee with Hyſſope, and I ſhall be cleane: waſh mee, and I ſhall be whiter then Snow.*

8 *Make mee to heare of ioy and gladneſſe, that the bones which thou haſt broken may reioyce.*

9 *Hide thy face from my ſins, and blot out all mine iniquities.*

10 *Create in mee a cleane heart, O God, and renew a right ſpirit within me.*

11 *Caſt mee not away from thy preſence, and take not thy holy Spirit from me.*

12 *Reſtore me to the ioy of thy ſalnation, and ſtabliſh me with thy free Spirit.*

13 *Then ſhall I teach thy wayes vnto the wicked, and ſinners ſhall*

ſhall be conuerted vnto thee.

14. *Deliuer me from bloud, O God, the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

15. *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.*

16. *For thou deſireſt no ſacrifice, though I would giue it: thou delighteſt not in burnt-offerings.*

17. *The Sacrifices of God are a contrite ſpirit: a contrite and broken heart, O God, thou wilt not diſpiſe.*

18. *Be fauourable vnto Zion, for thy good pleaſure: build vp the walles of Ieruſalem.*

19. *Then ſhalt thou accept the Sacrifices of righteouſneſſe, euen the burnt-offering and oblation: then ſhall they offer Calues vpon thine Altar.*

A Plaine and familiar *Exposition vpon the* 51. Psalme; First Preached, and *now publiſhed for the benefit of Gods Church.*

Psalme 51.

The Text.

To him that excelleth, A Psalme of Dauid, *when the Prophet* Nathan *came vnto him, after hee had gone into* Berſheba.

COncerning the Booke of the Psalmes, it is an Epitome of the whole Scriptures, teaching vs what wee are to beleeue and do, both to GOD and Man; In which,

as in a glasse wee may clearely beho
the nature of GOD, his wisedom, goo
nesse, and mercy towards his Chur
and Children: As also most not
ble spectacles of his fearefull wra
and vengeance against the wicked a
vngodly.

If men would pray vnto GOD and craue for any mercy and blessing at his hands, heere bee excellent platformes of true hearty, and earnest prayers. If men would giue thanke for blessings receiued, for iudgement escaped, or for deliuerance from wicked and vngodly men, heere bee worthy example and directions. If men would finde comfort in temptations, troubles, and afflictions, and learne with patience to beare them; there is no part of the Bible more sweete and comfortable; And therefore it should bee our delight and study, and wee ought to spend the more time in reading, and in the meditation of so excellent and worthy a Booke; according to that of our Sauiour, *Ioh.* 5. 39. *Search the Scriptures;*

Because

Becauſe that will bring a man to true happineſſe in the end, namely, to know God to bee his God, to know Ieſus Chriſt, to know himſelfe, and to direct him in that narrow Path that ſhall leade vnto life.

I thought good to ſpeake of this Pſalme, becauſe it containeth in it a moſt worthy example of true and vnfained Repentance, without which there is no, nor can be any pardon of ſinne; *Except ye repent, ye ſhall all periſh.* Luk. 13. 5.

The argument of the Pſalm.

Now it containeth a famous and moſt worthy example of Repentance, if you either regard the Perſon, who was a renowmed and glorious King of Iſrael, a holy Prophet of God, yea a man after Gods owne heart.

Againe, in the matter of the Pſalme and of his Repentance, you ſhall ſee a ſpectacle of many moſt great and grieuous ſinnes committed by *Dauid*: wherein we may ſee the great frailety and weakeneſſe of Gods children: which may teach vs to pray vnto the Lord, for the ſpirit of corroborati-

on; for if *Dauid* fell, whither ſhall we fall, if God do but a little leaue vs to our ſelues? And howſoeuer by the ſpeciall mercy of God towardes *Dauid*, this ſinne of his preuailed not to his eternall condemnation; yet wee ſee what terrour of conſcience, and griefe of heart hee ſuſtained before hee could bee aſſured of his former comfort. And this ſhall all fleſh find, that the pleaſures of ſinne for a ſeaſon heere, will bring with them ſorrow in the end.

As for the Repentance of *Dauid*, wee ſhall ſee it is moſt excellent and admirable, for hee doth freely and frankely confeſſe his ſinnes, and is not aſhamed to Chronicle them euen in the word of God, for all Poſterities to beg the pardon of them. And laſtly, wee ſhall ſee the endleſſe loue and mercy of God towards poore and miſerable ſinners, when they ſhall truely repent, and ſeeke for mercy.

Deuiſion of the Pſalme.

The whole Pſalme containes two parts: firſt the preface of the Pſalme, ſhewing the occaſion of it, and by whom

whom it was penned: and ſecondly, the Pſalme it ſelfe, which containes in it nothing elſe but a moſt earneſt prayer of *Dauid*, as a poore priſoner arrained and condemned at GODS Barre. And the Petitions of the Pſalme are two-fold; Firſt, there be ſome concerning *Dauid* himſelfe, to the eighteenth verſe: And ſecondly, ſome is concerning the good of the whole Church in generall: Becauſe his ſinne had indangered not onely his owne eſtate, but euen the good and flouriſhing eſtate of the whole Church of GOD.

In the Preface or Title of the Pſalme.

Firſt, marke to whom this excellent Pſalme was committed; *To him that excelleth, or to the excellent Muſition.*

Secondly, by whom it was penned: *A Pſalme of Dauid.*

Thirdly, the circumſtance of time, when it was penned: *When Nathan the Prophet came vnto him.*

Fourthly, the occaſion of it,

namely, *Nathans* message from the Lord, sharpely reprooving *Dauids* sinnes, adultery, and murder.

Ieduthum.

To him that excelleth, or to the excellent Musition.

First to whom this Psalm was cõmitted.

The Prophet *Dauid*, when he had penned any Psalme for the comfort and benefit of the Church of GOD, was wont, as it seemeth, to commit them to those men, who were appointed Maisters of the Musicke, wherein they did sing in the Temple to Gods glory; as *Heman, Asaph, Gorah, Ieduthum, &c.* And whereas *Dauid*, and *Salomon* were commanded of God to appoint some companies of Musitions to sing vnto GOD, these were the Maisters of the Musicke to set the tunes, and dispose of them.

1. Cor. 15. 1. Chro. 15 16. 1. Chro. 9. 33.

Doctr. 1. Singing of Psalmes an ancient practise,

From hence, that *Dauid* did commit this Psalme and the rest, to the Maisters of Musicke, to bee sung in the Church of God to his glory: We learne that singing of Psalmes in the Assemblies, and Congregation of Gods people, is not onely an ancient custome of the Church of God, but

very

very lawfull and commendable: vſed, as wee ſee heere, in the dayes of *Dauid* and *Salomon*, and commanded them of GOD. So it was the vſuall practiſe of Chriſt and his Apoſtles, to ſing Pſalmes after they had eaten; And it is ſaide of *Paul*, that being in priſon, euen there hee ſung Pſalmes to GOD: And in the dayes of the Apoſtles it was vſed, as *Paul* ſhewes commaunding the *Coloſſians* and all Chriſtians to vſe this holy exerciſe: Act. 16.25.

Admoniſh your ſelues in Pſalmes, Hymnes, and ſpirituall Songs, ſinging with a grace to the Lord in your hearts. Col. 3.16. 1. Cor. 14. 15.

This then ſhould ſtirre vs vp to the more carefull practiſe of this godly duery: and it condemnes the profaneneſſe of thoſe ſcoffing wretches, who mocke, as at all other duties of Gods people, their prayer, hearing, reading, conference, &c. ſo at their ſinging of Pſalmes. Alas, theſe profane beaſts, and graceleſſe wretches hauing no grace in their hearts, they ſee not, nor perceiue not, the comfort which GODS children finde in *Vſe.*

singing of Psalmes vnto God.

But some may say, I could neuer receiue any such spirituall ioy in singing of Psalmes. It may bee so, and thine estate is so much the more to be feared. As the Prodigall Sonne in the fiftteenth Chapter of Saint *Lukes* Gospell, did know it, and enioy it: So the elder sonne asked what manner of ioy it is? And so may worldlings aske, *Quale gaudium?* Wee answere, that which is knowne by taste, cannot by speech: So taste what ioy it is, and then as Christ saide, *I haue bread to eate, and yee know not of it:* So may the Christian say, I haue ioy, and yee know not of it.

But because most men and women thinke it an excellent and comfortable practise, I will shew you how wee ought to bee qualified, lest if wee take more delight in the sweetnesse of the musicke, then in the comfort of the Psalme, we doe but make a noyse, and lose the benefite of singing, yea take the holy name of God in vaine.

First

First then, that wee may ſing to GODS glory, and to our comfort, we muſt ſing with the heart, and with the vnderſtanding: So Saint *Paule Coloſ.*3.16. ſaith; *I will pray and ſing with the Spirit and vnderſtanding*, that is, with knowledge and vnderſtanding of that I ſing: and not as the Papiſts vſe to rore in their Maſſes in Latin, ſo as none that heare them, vnderſtand what is ſaide, or what is done. How to ſing aright

Secondly, for the matter of our ſinging, it muſt be Pſalmes and Hymnes, and Spirituall Songs, not vile and filthy Songs, which are the Diuels Muſicke, in the mouthes of prophane perſons: wherefore let vs put away all vile and filthy Songs. And let vs cheere vp our ſpirits, and make our ſelues merry with *Dauids* Muſicke. As the Spirit of God hath giuen him the name of the ſweete Singer, ſo let his muſicke bee ſweet in our eares, let vs often ſing this Pſalme, and other his mournefull ſongs, that wee may bee filled with the ioy of the Spirit, as he

he was: And passe from hence into those eternall ioyes whither hee is entred, that so ioyntly they may sing together.

Thirdly, we must not sing to spend the time, or to satisfie our eares with the noise or tune, but in singing wee must seeke to expresse our thankfulnesse to GOD, to redeeme the time; be not like the tinckling Cimbals, nor the musicke of children. And therefore wee must euen labour our selues to bee affected, in singing with cheerefulnesse vnto God.

Fourthly, in singing, seeing it is a part of prayer, wee must looke to doe it with all reuerence as vnto GOD himselfe; and as wee would shew all seemely and descent behauiour when wee thanke our superiour for a good turne; so should we to GOD. These things beeing duly considered, singing, it both procureth dignitie and grace to the holy actions, and much auaileth to stirre vp the minde to true affection, and feruentnesse of praying: But wee must diligently beware that

our

our eares be not more heedfully bent to the Note, then our mindes to the spirituall sense of the words.

The second point in the Title of the Psalme, is the Penne-man of this Psalme, howsoeuer it was endited by the Holy Ghost, yet you see it was penned by *Dauid*, a worthy and renowmed King of Israel, a holy Prophet of God, a man after Gods owne heart, endued with excellent and singular gifts and graces of GODS Spirit. By whom it was penned. 1. Sam. 19. 18. 2. Sa. 13. 1.

Now from the Pen-man of this excellent Psalme, who was so worthy a King and Prophet, and containing in it such excellent and necessary matter, it ought to moue vs to the great liking and regard of this excellent Psalme: for we will listen to the speeches of learned men; their Counsels and Exhortations beeing wise, graue, godly, and learned, doe must affect vs: Loe then, here is a Psalme penned by a most skilfull Musition; by a renowmed King and worthy Prophet of God, yea man after Gods *Vse* 1.

Gods owne heart. Now the perſo
that wrot this Pſalme ſhould moue t
very much to the liking of the mat-
ter contained in this Pſalme. *Aha*
ſayd of *Micah*, he neuer propheſied
good; So *Dauid* the ſweete ſinger o
Iſrael, alwayes good, *The mercy of th*
Lord indureth for euer. He was loued
of God, the Annoyntment ſpirituall
and temporall doth verifie it: Ap-
plauded of all, both men and women,
Dauid hath killed his tenne thouſands.
A man iuſtified of his enemies, *Thou*
art more righteous then I. Eſteemed of
his ſubiects *Thou art worth ten thou-*
ſand of vs. A man more learned then
his Teachers. He was a compound of
vertues, a man after Gods owne heart;
yet no way caring for the vaine ap-
plauſe of man, confeſſeth heere his
ſinne, caſteth his crowne at the Lambs
feete with the 24. elders, contented to
giue glory to God, ſo that he might
finde peace vpon earth. Oh what an
excellent thing were this, if Kings,
Nobles and great men, would imitate
Dauid in this. to call themſelues to

account

account, and to ſet downe their liues, that ſo they might haue matter to praiſe GOD for his bleſſings, and to acknowledge their ſinnes with *Dauid*.

Dauid then was the Author and writer of this Pſalme, yet *Dauid* reports the fault in himſelfe, as if ſome ſtranger had committed it: Hee forgets as it were his owne people, and his fathers houſe, ſetting all affection aſide, maketh a plaine declaration of his owne tranſgreſſion; *A wiſe man (ſayth Salomon) will accuſe himſelfe. Pro.* 18. So doth *Dauid*, not ſhrowding his head, nor running in a buſh as *Adam* did, but writing his fault in his brow, and pointing with his finger, as the tranſgreſſour vnder his owne name, ſayth, *A Pſalme of Dauid being reproued by Nathan, &c.*

Penners of the Scriptures ſet forth firſt their owne imperfections.

And indeede this doth make greatly for the Authority of the Word of God, in that the penners of it do not ſticke to ſet forth their owne fraileties and imperfections, that God might haue the honour, and man beare the deſerued blame: contrary to the manner

manner of the Writers of this world, that howsoeuer against enemies they speake all, and more then all, or extoll their friends to the highest, yet in them we finde few examples of laying open the errours of themselues, especially when in any sort it may be concealed.

This course we may behold in the whole Scriptures, *Dauid* hee recorded his adultery and murder, as heere in this Psalme his Repentance of them; *Ionas* his disobedience; *Iob* his impatience; the idolatry of *Salomon*; the discontentednesse of *Moses*; the fretting of *Ieremy*, and the like. Here we may see the wisedome of the Word of life; here we may admire their spirits, who to giue God the glory, do reioyce in their infirmities, and proclaime their owne follies. And if we would compare these Writers, inspired with the Holy Ghost, with the Workes and writings of other men, we must either shut our eyes, or else acknowledge a great difference.

2. Sam. 11.

Ionas 1. 1.
Iob 31.
1. Reg. 51.
Num 11.
Note.

The third circumstance is the time when

when this excellent Pſalme was penned, and that is expreſſed, *When Nathan the Prophet came vnto him.* Concerning the ſence of theſe Words, ſome men differ: ſome thinke that *Dauid* being fallen, lay in his ſinnes a whole yeare, without any touch of conſcience, and ſound repentance for them: But it is not like, as others thinke, that ſo worthy a man as *Dauid* was, *after Gods owne heart*, could lie ſo long in ſinne without all remorſe and touch of Conſcience. For my part, I take it, that though *Dauid* could not bee ſo ſtony and ſo ſteely-hearted, or ſo benummed, but muſt needes haue ſome griping and ſting of conſcience, and no doubt, his heart muſt needes ſmite him, vnleſſe hee had beene more vile then the vileſt ſinner: ſo for all that, hee was not ſo humbled for his great and grieuous ſinnes as hee ought to haue beene, till ſuch time as *Nathan* the Lords Prophet came to rouze him vp by the alarum of Gods iudgement denounced againſt him: wherein we may ſee;

The time when this Pſalm was penned.

2. Sam. 12. 1

First,

First, that the child of GOD may both fall fowly, and lye in sinnes a long time without repentance: And secondly, that the ministery of *Nathan* is needfull to reclaime vs, else wee shall not onely sinne, but lye and rot in them: And indeede not so much the falling into sinne, as the lying in sinne, wounds the conscience, and procures Gods iudgements.

Hence wee may gather first of all, for our great comfort, That it is the LORDS mercy, sometimes to let a man fall into sinne: for as wee build a wall the higher, by casting the foundation deeper; So the Lord by humbling his children, oftentimes raiseth them vp. As in a tempestuous wind, Trees shaken by the roote, in calme doe spread themselues the more: So the child of GOD hauing his roote shaken, doth more strongly fasten himselfe in Christ Iesus.

Doctr. 2. The child of God may fall after he is called.

Note in *Dauid*, a man after Gods owne heart, that the true childe of God, after hee is truly and effectually called and sanctified, may very dangerously

gerouſly fall and ſinne againſt GOD, euen as *Dauid* did: So *Ioſephs* brethren, how did they conſpire againſt him, to ſell him, yea to kill him; and lay a long time, yea almoſt twenty yeares in that ſinne before they were truely humbled for it. How fowly did *Peter* fall though hee did not lie long in ſinne? Yea, as *Iob* ſaith, *Iob* 15. *What is man that hee ſhould bee cleane, and hee that is borne of a woman that he ſhould be iuſt: Behold, hee found no ſtedfaſtneſſe in his Saints, &c.* And *Prou* 20. 9. *Who can ſay I haue my heart cleane:* All which teſtimonies of Scriptures ſerue to confirme the truth of this doctrine, that the beſt of Gods Saints in this life, are oftentimes ouertaken by the policy of Satan, and the frailetie of their owne fleſh, to commit great and grieuous ſinnes. Yea, the deareſt of Gods children, ſometimes are aſleepe, *Math* 25. *The wiſe and fooliſh Virgins both ſlept*, but yet heere is the difference; the wiſe awakened, ariſe out of their ſecuritie: the fooliſh prolong the time. Oh then! if

Gen. 37.

Mat. 26. 70

Christ Iesus haue looked vpon vs, a
hee did vpon *Peter*, let vs looke on ou
selues: If his *Nathan* be come, let v
sleepe no more.

Vse 1. Seeing that GODS children may thus fall into sinne, and lye in sinne so long a time; although no man may heereby bee emboldened to sinne with *Dauid*, much lesse to lye in sinne without repentance: yet if wee finde that such hath beene our security, and exceeding carelesnesse, that GOD leauing vs in his iust Iudgement, wee haue sinned, and laine in sinne a long time, a yeare; or two, or ten, yet if we can repent, and truely turne to God, as *Dauid* did, wee need not doubt but hee will shew vs mercy as to *Dauid*, *At what time soeuer*: The Lord limits no time, if men doe repent truely: yet if men shall deferre their repentance in hope of this, that they may repent hereafter, then let them take heede lest the LORD cut them off, ere they bee aware, or else leaue them to hardnesse of heart and impenitency: And there is a great difference betweene this,

this, when a man hath laine in ſin and the time is paſt: and when a man commits ſinne, and deferres, in hope of time to come.

Heere wee may ſee the difference betweene this life and the Life to come. Heere in this life the remnants of ſinne as ſo many ſpots and ſtaines in the fleſh remaine euen in thoſe which are cleanſed by the blood of CHRIST: But when as the faithfull ſhall be glorified, they ſhall then bee vnblameable, without ſpot or wrinckle. If we ſhall now caſt our eyes euen vpon the beſt of GODS ſeruants, *Noah*, *Abraham*, *Lot*, *Danid*, *Peter*, *&c.* wee may eaſily ſee ſhame in glory, darkeneſſe in light, folly in wiſdome, infidelity in faith. *Vſe 2.*

But when Chriſt ſhall appeare, and wee likewiſe appeare with him in glory, wee ſhall be made like vnto him. Heere wee ceaſe not to prouoke GOD, by reaſon of our ſinnes, which continually we doe fall into, which ſhould be vnto vs as bitter as

gall or worme-wood: But when this corruptible ſhall haue put on incorruption, and this mortall ſhall put on immortality, and Death ſhall bee ſwallowed vp into victory; then we ſhall ceaſe to ſinne, and ſhall be as the bleſſed Angels in Heauen.

Vſe 3. Repentance is not in mans power.

Wee ſee that Repentance is not in mans power, but it is the ſpeciall gift of God; for if the Lord had not ſent *Nathan* to him, to awake his benummed conſcience, alas, hee had runne on ſtill in ſinne, hee had laine and rotted in his ſins; but the Lords ſends his ſeruant *Nathan* to admoniſh him, and to awake him. And ſo the people of God acknowledge in many places of the word. *Conuert thou vs, O Lord, and we ſhall be conuerted:* Againe, *Inſtruct them with meekeneſſe, proouing if God will at any time giue them repentance, that they may be ſaued.* Oh then! ſeeing Repentance is not in mans power, but it is the ſpeciall gift of God; neither could *Dauid* turne of himſelfe, though he turned himſelfe from God, of himſelfe: What madnes then

Ier. 31. 18.

2. Tim. 2. 25.

is

is it for men and women to deferre all till the laſt gaſpe? Saying, If they may haue but three houres before death they doe care for no more, as though they had Repentance at command: But O thou vaine man! ſee *Dauid*, he fell by his owne power, but could not riſe by his owne power: and art thou better then *Dauid*? No, no, vnleſſe the Lord giue thee Repentance, thou canſt neuer repent: Oh then ſeeke at Gods hand, and repent while the LORD cals and offers thee the meanes.

Man, ſins by nature, but cannot riſe without grace.

Seeing that *Dauid* repented not till he was waked, and rouzed vp by *Nathan* the Lords Prophet and Miniſter: Hence I gather, that the word of GOD Preached, is the meanes both to beget Faith and Repentance, and to increaſe and reuiue the ſame, for how had *Dauid* gone on ſtill in ſinne, if *Nathan* had not humbled him by the word of God: it is able to breake a ſtony heart; it is able to wound a heart of ſteele, for what heart could be more obſtinate, rebellious, ſtubborne,

Doctr. 3. The Word Preached the meanes to beget Faith and Repentance.

borne, ſtony, and ſteely, then was the heart of the cruell Iewes? yet by *Peters* Sermon, they were pricked, and throughly wounded, and humbled. Acts 2. 37.

Is not the word IEHOVAH *like vnto fire, and like a hammer that breaketh the ſtone?* It is able to breake a ſtony heart which is as hard as flint: Ier. 23. 29.

I am not aſhamed of the Goſpell of God, becauſe I know it is the power of God to ſaluation to all that beleeue: It is compared to a ſharpe two-edged ſword: Rom. 1. 16.

It is mighty in operation, and ſharper then a two edged ſword: It is able to giue life to thoſe that are dead in treſpaſſes and ſinnes. Heb. 4. 12. Eph. 2. 1, 2.

So then we muſt acknowledge a perpetuall neceſſity of the Word, to beget, as alſo to increaſe in vs the graces of Faith and Sanctification, which without the vſe of the Word Preached, are ſubiect, if not to dying, yet to decreaſing; if not to periſhing, to yet diminiſhing. And from hence it is, that the Lord ſayth of his Vineyard his Church, *Eſay* the 27. chap. and 3. verſ. *I the Lord do*

keepe

keepe it, I will water it euery moment least any assaile it, I will keepe it night and day.

Wee see by daily experience, that after our repentance, and the renewing of our mindes, wee are subiect to stumble and to fall into sinne, and ready to lye long in it, as men cast into a deepe and long sleepe, if wee be not awaked with the LORDS Trumpet, as we may see by this present example of *Dauid*, who was by the subtilty of Sathan surprised and drawne to commit two horrible sinnes, Adultery and murther, and lay a long space securely in them, vntill hee was by the Prophet *Nathan* rowzed vp and recouered, 2. *Sam.* 12.

Wherefore as there is a continuall vse and exercise of repentance, so is there a continuall vse of the Preaching of the word, that we should not stand at a stay, but increase more and more, till we come to the fulnesse of the perfect age of Christ Iesus.

This serues to commend vnto vs the power of the Word of GOD, *Vse* 1.

which is both able to kill sinners, and to make them aliue againe, and put a manifest difference betweene the word of man, and the word of GOD. All the Wisedome, Learning, Eloquence, and wit of man is not able to saue a soule, to conuert a sinner, onely the word of GOD can doe it, euen the plaine and simple Preaching of the Word can doe it: *The Law of the Lord is perfect conuerting the soule*: though nothing bee more contrary to our nature then the word of God, yet it doeth by Gods blessing conuert vs.

Godsword onely conuerts.

1. Cor 1.21 Psa. 19.7. Rom. 10.14

Vse 2. Dispisers of the word must needs perish.

Well then, seeing *Nathan* is the messenger, and the meanes that God vses to reclaime *Dauid* thus sleeping, and snorting in sinne, whereas the LORD could haue conuerted him, without *Nathans* helpe: We see then that these men who doe despise *Nathan*, and the LORDS Prophets and Ministers, must needes die in sinne, without repentance, who cannot endure themselues to bee admonished and reproued: euen as a man hauing

a

a long feſtred ſoare that is euen rotten and putrified, he can not abide the Chyrurgeon ſhould touch it or lance it: alas, it will be his bane in the end. So, if thy ſoule ſicke, full of rottenneſſe and corruption, and yet thou continueſt in ſinne, and lieſt in ſinne, and wilt not ſuffer the Lords Chyrurgeons, thou canſt not endure *Nathan* to be ſo buſie with thy ſinnes, what will follow but the vtter ruine of thy ſoule, and the bane of it? And therefore let all men be content to haue their hearts ſeached with the tents of the Law, to be ript vp and launced till the blood follow, for that is the next way to be cured. *Note.*

In *Dauid* obſerue what a fearefull thing it is to lye in ſinne without Repentance, it is that which maketh a grieuous wound in the conſcience, draweth downe many and grieuous iudgements of GOD, as in *Dauid* he felt the ſmart of this ſinne a long time; yea, he carried the skarre of it to his graue, it was a heart-ſmart vnto him all his life; *Peter* ſinned a grieuous *Doct. 4.* A fearefull thing to liue in ſin without repentance. *Note.*

uous sinne, in denying his LORD and Maister; yet hee lying not in sinne repented presently, went out and wept bitterly, and so had pardon. But lying in sinne, is that which wounds the conscience, and drawes downe Gods Iudgements, both in soule and body, weakens our faith, makes vs cold in prayer and in holy duties. Yea, the wrath of GOD doth follow such as make no conscience of sinne, giuing them ouer into a reprobate sence, to a slumbering spirit, and to hardnesse of heart, that they proue in the end to be past feeling, *Romanes* 1.28. and surely it is iust with GOD, that hee should forsake them by his grace, who haue forsaken him by his sinnes: This is that which the Prophet declareth concerning the secret Iudgements of GOD vpon sinners, that doe make shipwracke of faith and a good conscience, *Psalm.* 81.11.12. *My people would not heare my voyce, and Israel would none of mee: So I gaue them vp vnto the hardnesse of their hearts, and they haue walked in their own Councels.*

Whence

Whence he ſhewes, that ſeeing they would not bee reclaimed and reformed, he ſuffered them to runne their whole ſwinge into all wickedneſſe.

Hence wee learne what a dangerous thing it is to giue entertainement to ſinne, it is like to a ſhameleſſe gueſt, which if he be once inuited, will bee ſo hardy, that he will come againe vnbidden. It is like the breaking in of water, that can hardly be ſtopped. We may ſee this in the example of *Caine*, hee was reproued of GOD, ckecked for his hatred againſt his brother, and admoniſhed to repent, *Gen.*4. 8. ***But he harkened not to the voyce of the Lord, but harned his heart, and ſhead innocent blood, euen the blood of his brother.*** This appeareth in *Iudas*, he entertained couetouſnes in his heart, from couetouſnes he fell to plot with the Phariſes, from plotting hee proceeded to practiſing, and in the end hee brake out to treaſon againſt his Lord and Maiſter. *Vſe* 1. Mat.26.15

The like we may ſay of *Saul*, That as he fell away from God ſtep by ſtep;

So

So did the Spirit of God forſake him. For as amongſt all the bleſſings that God doth beſtow vpon the ſonnes of men in this world: a ſoft and tender heart is one of the greateſt, which is ſoone made to bleed, and brought to Repentance and amendment of life, *Ezech.* 11. 19. So there can be no greater curſe layd vpon a man then to haue a ſtony heart, which euery day doth heape vp wrath againſt the day of wrath, *Exod.* 9.

Vſe 2. Continuance in ſin moſt dangerous.

Well, aboue all things let vs beware how we lie, and reſt in ſinne. Indeed I confeſſe, the LORD might iuſtly condemne vs for the leaſt ſinne wee doe commit; but yet hee doth not ſo much diſlike vs for ſinning, as for lying in ſinne without Repentance; when as we ſinne and lie in ſinne, then we wound our conſcience, then all grace will decay; let a man try himſelfe. When *Dauid* had done this euill, committed adultery and murther, and lay without Repentance, how was his zeale quenched? how was his prayers weakned? how was his

his heart cooled? how was his conſcience wounded? Euen ſo, do but try thy heart, if thou haſt committed ſome euill, either by adultry, whoredome, lying, ſtealing, &c. When thou haſt done this, how vntoward and dull ſhalt thou be in holy duties, in prayer and prayſing of GOD? and thou ſhalt finde euen a hell in thy conſcience for the preſent. *Note.*

Seeing it is ſo dangerous to lie in ſinne without Repentance, it is the very cut-throat of the ſoule, and of all good things: Oh then, if we do fall, as the beſt fall daily, yet let vs preſently recouer our ſelues, preſently repent and cry out with the Prodigall childe, *Father, I haue ſinned againſt heauen, and againſt thee:* Andwith *Peter*, let vs haſtily go out and weepe bitterly, and then wee ſhall not ſo deepely wound our conſcience, nor draw downe GODS iudgement, as when we lie and ſnort in ſinne ſecurely without repentance. *Vſe 3.* Luk. 15.

The fourth Circumſtance in the Title of the Pſalme, is the occaſion where-

The occasion wherfore this Psalm was penned.

wherefore this worthy Psalme was penned, which was this, *Nathan reproving of Dauid for going into Bersheba*, of which story read the second of *Samuel* the eleuenth and twelfth chapters, and you shall see both *Dauids* sinne, and his Repentence, being reproued. Whence I pray you marke two things, *Dauid* patience, and *Nathans* boldnesse.

Dauid, was a mighty King, a famous warriour, yet when the Lords Prophet comes vnto him, to reproue him: hee takes it patiently, and most meekely endures it: One would haue thought, that *Dauid* should haue checked him, and bid him hold his peace, and bid him meddle with his equals. But you see here, though hee were reprooued by *Nathan* a poore Prophet of God, and that of a foule sinne, he most patiently endureth it.

Doctr. 5. Ministers must reprone the greatest personages.

Hence wee learne, in *Nathan* and *Dauid*, that the Prophets of GOD must not bee afraide to reproue the greatest Personages: but they must lay open their sinnes, and Gods iudgements

ments againſt them; *Elias* reproues *Ahab*, *Moſes*, *Pharaoh*, *Paul*, *Felix*, *Iohn Baptiſt*, *Herod*, *&c.* And ſo, whatſoeuer thou art, if thou wert as great a King as *Danid*, if the LORD ſend his Prophet to tell thee of thy ſinnes, thou art to take it as the Meſſage of the LORD, and not to ſtorme againſt it. And it is the thing which the children of GOD deſire, to haue their ſinnes laide open and reprooued; *Let the righteous ſmite mee friendly, and reproue mee*: For ſuch ſmiting ſhall bee good for mee: And nothing is more dangerous for Kings and great perſonages, then to haue claw-backes, and flatterers, who can winke at their ſinnes: O! how had it beene with *Danid*, if the Lord had not ſent *Nathan* to reproue him?

1. Reg. 21.

Marke 6.

Pſal. 141. 5.

Wee learne hence, in what a wofull eſtate and condition thoſe men and women are in, that want a faithfull Miniſter; they liue in blindneſſe and darkeneſſe, wanting the ordinary meanes of life and ſaluation. They haue not the wordes of eternall life,

Vſe 1.

Iohn

Iohn chap. 6. verſe 68. which are the power of God to ſaluation, *Rom.* 1. 16. and therefore are neere vnto deſtruction. It was a fearefull curſe when God ſaid to the Apoſtles, *Mat.* 10. 5. *Goe not yee into the way of the Gentiles, and into the Citie of the Samaritans, ſee that yee enter not.*

And to the ſame purpoſe the Prophet *Amos* ſpeaketh in his 8. chap. 11. 12. 13. verſes; *Behold, the dayes come: ſaith the Lord God, that I will ſend a famine into the land, not a famine of bread, nor thirſt of water, but of hearing the word of the Lord: And they ſhall wander from Sea to Sea, from the North euen vnto the Eaſt, ſhall they run to and fro to ſeeke the word of the Lord, but ſhall not finde it.*

O that wee could conſider of theſe things! and lay before our eyes what danger it is to want the Preaching of the Word, that thereby wee might learne to bee thankefull for GODS mercy towards vs, to bee moued to pitty the deſolation of ſo many of our poore brethren: as alſo to feare the

the taking of it away from our ſelues for our vnthankefulneſſe. Great are the Plagues, and horrible are the ruines of the Church in many places. Oh that we had heartes to mourne for it! and to pray the Lord of the Harueſt to thruſt forth Labourers into his Harueſt.

And ſurely, this is a great plague and iudgement commonly waiting vpon great men, that they finde few or none that dare admoniſh them of their faults, or tell them of their great offences; and ſo many times are ſuffered to run on ſtill in ſinne, to their finall deſtruction. And therefore let vs account it as a ſpeciall bleſſing ſent vnto vs of GOD, where wee haue ſome godly *Nathan*, by whom we may ſee what is amiſſe in vs. *Vſe 2.*

We can giue ſuch a man thankes that will tell vs of ſome ſpot in our faces, or blemiſh in our garments: and ſhall wee enuy or maligne him that will diſcouer vnto vs the ſpots and blemiſhes of our ſoules, which doe more ſoile vs, and defile vs then

all the blemiſhes of the body? The Prophet *Dauid* when as hee had now found the benefit of a godly re-proofe, being reproued by *Nathan* the LORDS Prophet, ſayth, *Pſalme* 14.1.5. *Let the righteous ſmite me fri that is a benefite, and let him reprou me, and it ſhall be a precious oyle tha ſhall not breake mine head.* And to thi end ſpeaketh *Salomon*, Pro.8.9. *Rebuk not a ſcorner leaſt he hate thee, But re-buke a wiſe man, and he will loue thee* The correction of a friend is as the ro of a Father, the end is not to deſtroy but to ſaue; not to ouerthrow, but t deliuer death.

Vſe 3. This condemneth the ſpirit o pride in moſt men and women: Fo in theſe dayes it is come to paſſe, tha great perſonages, if *Nathan* doe t them of their ſinnes, of their exce-ſiue pride, idleneſſe, vanities, yo cleanneſſe, and the like: Oh the hotte fellowes are not for their hu-mour, they cannot away with them euen as *Herod* in St. *Marks* Goſpell 6. 20. though otherwiſe he did reuerence

Iohn

Iohn, yet when hee came to tell him of his inceſt, and filthy life, then hee muſt looſe his head for it; And as *Ahad* ſayd of *Micheas*, *I hate him, for he neuer propheſieth good vnto me*: He is alwayes threatning mee, and telleth me of my ſinnes, and GODS iudgements. So in theſe dayes, *Nathan* is the odious man of the World: men cannot brooke this, to haue *Nathan* ſo buſie to meddle with their ſinnes; but men would faine be ſmoothed, and dawbed with vntempered morter. But if the LORD loues thee, he will ſend *Nathan* to thee, to reproue thee for thy ſinnes: and if thou canſt not finde thy heart willing to heare *Nathans* reproofe, as *Dauid* did, it is becauſe thy heart is naught; and it is a ſigne that GOD will reiect thee and deſtroy thee.

Hence wee learne how to eſteeme of a faithfull Miniſter, namely, as the ſeruant of GOD. Which if it be, then *Moſes* muſt not bee murmured at when hee ſpeakes freely and roughly: And if *Micha* reſolue of faithfulneſſe, *Vſe* 4.

saying, 1. *Kings* 22. *As the Lord liueth, whatsoeuer the Lord sayth, be it good or euill, that will I speake:* Why should hee bee hated, and fed with the bread and water of affliction? Is it not a reasonable plea and full of pacification in ciuill messages? I pray you be not angry with me, I am but a seruant: yet when *Ieremy* the Prodhet shall say, *Of a truth the Lord hath sent me, Ierem.* 26. 15. his feete shall neuertheleſſe bee fastened in the stockes. Nay, this consideration should not onely bind men to peace, from touching and doing the Lords Prophets harme; but also vrge them to haue them in exceeding honour, at least for *the workes sake*, which is the Lords; who doth acknowledge them Co-workers with himselfe. 1. *Cor.* 3. 9.

Last of all, this may serue to reprooue those that beare the office of *Nathan*, yet haue the word in respect of persons, who dare not do their duties, but are afrayd of mens faces. They would be counted the Embas-

Embaſſadours of God, but they are afraid to doe their Maiſters meſſage: Let ſuch learne here of *Nathan*, who feared not the Maieſty of a King, but was faithfull in his office. Let ſuch learne of *Iohn* the Baptiſt, who did not ſhrinke backe, but was bold to tell *Herod*, that it was not lawfull for him to take his brothers wife. Wee muſt not be daſtards and faint-hearted Souldiers to fight the Lords battell, but firſt be ſure we haue a good warrant out of the Word, and then go boldly into the field, and feare not to looke the enemy in the face.

We are not our owne meſſengers, to do our owne Embaſſage, but the Embaſſadours of the eternall GOD, when he hath once put his Word into our mouthes, we muſt go to thoſe that hee hath ſent vs; And whatſoeuer he commandeth vs, that muſt we ſpeake, *Iere.* 1.7,8. When God ſent forth *Ieremy* to Preach, hee armeth him thus; *Be not afraide of their faces, for I am with thee to deliuer thee, ſayth the Lord.* Thus he armeth *Ezechiel.*

Ezc.3.8,9. I haue made thy face strong against their faces, and thy fore-head hard against their fore-heads: I haue made thy fore-head as the Adamant and harder then flint: feare them not therefore, neither bee afraid of their lookes, for they are a rebellious house.

Doctr. 6. Men must be charged with their speciall sinnes.

Then hence wee learne, that the most effectuall meanes to wound mens consciences for sinne, is to charge them with their speciall sinnes whereof they bee guilty: not in generall to reprooue sinne, but to rippe vp mens consciences, to come to particulars, to tell men of their particular sinnes and impieties: as *Nathan* did to *Dauid* in the Parable of the Sheep; *Thou art the man that hast done this thing.* 2. Sam. 12. Euen so the woman of *Samaria* did but dally with Christ vntill hee came to tell her of her especiall sinnes, namely that she was a vile, lewde, and wicked woman, no better then a whoore, or a harlot, and then shee was tamed, and beganne to listen to CHRISTS doctrine: So here *Dauid* was a sleepie in Iohn 4 9. sinne,

sinne, till *Nathan* came to him, and told him; *Thou art the man that hast committed adultery and murther*: and then beganne *Dauid* to repent and to begge pardon: So *Iudah* could passe sentence vpon *Thamar* to be burned for Adultery, but neuer thought that his sinnes had bene knowne; but when he saw the Seale, the Cloake, and the Staffe, then hee can say: *She is more righteous then I*, when hee was thus brought to light, and his sinne laid to his charge. Genes. 38.

This may admonish all Ministers of the Word, that if they desire to conuert men, and to humble them for their sinnes, then to rippe vp mens consciences, to smite home, to presse them with their sinnes, *Thou art the man:* For vnlesse men bee thus dealt withall, wee see that selfe-loue will make men to put of to another: That is a good lesson for such a man, I would he had heard it, and so cleare themselues. For as it was with *Dauid* and *Iudah*, and the woman of *Samaria*, till men see their particular sinnes, *Vse* 1. 2. Sam. 12. *Note.* Genes. 38.

they will not be humbled and confesse them: and therefore it is the duty of the Minister to presse mens consciences with their sinnes in particular, swearing, lying, whoredome, drunkennesse, ignorance, profanenesse, &c.

Vse 2. If this bee the surest and safest way to humble men, to bring them vnto true Repentance for their sinnes, then you must bee content to haue your selues thus dealt withall, to haue *Nathan* tell thee, *Thou art the man:* That *Iohn* should tell thee of thy Incest and vncleannesse, not to storme against it, not to kicke against the Word. For this know, that if the Word of GOD be not an edged sword to kill sinne, and cut the throat of it, it will cut the throat of thy soule; it will not returne in vaine: Oh then! would you bee saued by the Word? Then let the Word pierce your hearts, and wound your soules: a man that is dangerous sicke, will open his arme, vncouer it, let the Chyrurgeon let him blood vpon a vaine, thanke him, and pay him for his paines; Well, our soules bee

dangerouſly ſicke with ſinne, though wee know it not, and wee haue many a deadly wound, though wee feele it not: Let vs then lay them naked, and ſuffer the Lords Chyrurgeons with the ſacryficing knife of the Word of GOD, to cut and launch them, if euer wee looke to bee cured. Take heede you bee not like vnto *Ahab*, or *Herod*, but rather acknowledge it the endleſſe mercy of GOD, which ſends ſome *Nathan* to reproue you, and ſmite you. Alas! men will not endure this to be ſayd: *Thou art the man*; to be told of their ſinnes: but it is the onely way to ſaue mens ſoules.

1. Reg. 22. 8. Marke 6. Pſal 141. 5

And therefore let vs all, young and old, rich, and poore, noble, and ſimple, be content to heare of our ſinnes, and Gods iudgements againſt them: For, till that meſſage be liſtned vnto, there is no meſſage from GOD of any pardon to be giuen, or mercy to be ſhewed; though it were to a King, yet wee ſee *Nathan* being ſent from the LORD, doth firſt his meſſage of reproofe

proofe, and heard that listned to, before he vtter any word of pardon.

When Dauid had gone into Bershaba, That is, after *Dauid* had committed that foule and filthy sinne of adultery with *Bershaba*.

Doctr. 7. Chaste speech taught of God.

Where marke the great wisedome of the Spirit of God, who speaking of a foule and filthy fact, vses a reuerent and chaste speech, very honest and decent; and therefore we learne that as the Spirit of GOD seekes, so must wee inure and acquaint our selues to speake: yea, when we are to speake of things that are not comely to bee spoken, to moderate our speech, and to speake in an honest and a chaste manner: So the holy Ghost exhorts vs, That *our words should be gratious, and powdred with salt, and such as may minister grace to the hearers.* But as *for filthy communication, or foolish iesting which is not come, let it not be once named amongst you.*

Colos. 4. 6.

Ephe. 4. 9.

And this teacheth vs, that wee must all diligently study and practise the gouernment of the tongue, to order

order is aright in due manner, which is a worthy ſtudy, according to that of the Prophet, *Pſal.*34.12,13. *What man is he that deſireth life, and loueth to ſee good dayes? keepe thy tongue from euill, and thy lippes that they ſpeake no guile:* And to this purpoſe doth the Prophet *Dauid* ſpeake in another Pſalme, Pſalme thirty nine, and the firſt verſe: *I thought I will take heede to my wayes, that I ſinne not with my tongue, I will keepe my mouth bridled while the wicked is in my ſight.* The holy vſe of the tongue, is the language of *Canaan*, *Eſay*, 18. 19. which we muſt account to ſpeake, that it may be ordered according to the will and word of GOD.

Vſe 3. This condemneth the common abuſe of mens tongues, who doe not onely grieuouſly blaſpheme the name of GOD in ſwearing, but in moſt vile and filthy rotten ſpeech, ſuch as would make any chaſt eares to bluſh for ſhame, ſuch vncleane and rotten words, from young and olde, euen from little children and infants, are ſo

so common, as must needes make a chaste minde to blush at them: And how could they do this, but that they heare it of their elders, parents, and others? I beseech you remember

Eph 4.29. *Pauls* words; *Let no corrupt communication proceed out of your mouthes.* It is lamentable to heare, that I haue heard of your children, most miserable and cursed othes, and filthy speeches, euen of those (which is strange) that can hardly speake. I pray you for GODS sake looke vnto it; for if you suffer them, and giue them liberty, they will be the cause of your woe in the end.

Doctr. 8. The godly do respect more the glory of God, then their owne credit.

Heere marke that *Dauid*, a glorious and renowmed King of Israel is content to shame himselfe for euer, to record his sinnes to his owne shame, so that hee may procure Gods glory, and the good of his Church. For this he knew, that this example of his, of his grieuous fall, being recorded in Gods Booke, would turne by GODS blessing to the endlesse comfort and good of his Church:

For

For what a ſingular comfort is this to GODS children, when they ſhall remember that the fals and ſlippes of ſuch worthy men, are recorded in Gods Booke? And if this were not, our faith would faile, and wee ſhould euen vtterly diſpaire.

And as it was with *Dauid*, ſo it is with all the godly, if euer they felt the terror of an accuſing conſcience for ſinne; if euer they were diſpleaſed at themſelues for offending a good and gracious God, they will not then ſticke to manifeſt their owne ſhame, and proclaime their owne folly with griefe of heart, with the Leper in the Law, *Leuit.* chap. 13. verſe 45. *I am vncleane, I am vncleane*, that ſo they may procure their former peace from GOD, and giue him glory by their Repentance, as they diſhonored him by their ſinnes: So that where the LORD doth awaken the conſcience, all excuſes are ſet aſide, and man is glad to disburden himſelfe by confeſſing his ſinne vnto the LORD Almighty.

We

We learne by *Dauids* example, not to be vnwilling to doe that which may be for Gods glory, and the good of his Church, though it ſhould be our vtter diſgrace in the World. Yea, euen to ſhame our ſelues for euer, ſo as God may haue his honour by vs: Alas? wee are ſo chary of our owne credite, and ſo loath to ſhame our ſelues, that we will not acknowledge our ſinnes and infirmities, though it might turne much to GODS glory: but this let vs know, that it is our duty to ſeeke Gods glory, and the good of his Church, though wee ſhould euen for euer ſhame our ſelues to the world. It is a ſhame to ſinne, no ſhame to repent: Yea, ſhame is the beſt fruit of ſinne; neither is our ſhame increaſed by confeſſing our ſiunes, but rather diminiſhed, and taken away: And yet ſo nice are we, that wee are loath to acknowledge our ſins, without which there is no pardon of ſinne.

Rom. 6.

Doctr. 9. The ſtrongeſt may fall.

From the perſons that fell into this great ſinne of Adultery, namely, *Dauid* and *Berſhaba*: *Dauid* an excellent

lent King, and Prophet of GOD; yea a man after GODS owne heart, And *Berſhaba* no common ſinner, but a woman of great name, yea, a religious woman, as it appeareth, wiſe, and diſcreere: By this wee may ſee into how great ſinnes the children of God may fall, if the Lord leaue them but a little to themſelues, as wee may ſee in *Noah, Lot, Dauid, Peter*, and the like. Prou. 31.

Seeing it is ſo: Oh, how ſhould wee watch ouer our wayes! though thou beeſt the child of GOD, yet ſee how thou mayſt fall, if the LORD leaue thee but a while: O then *countergard thy heart, &c.* Keepe it with watch and ward, and looke vnto the caſements of the ſoule, thy eares, and thy eyes, by them was *Dauid* ouercome. What folly is it then in them, who dare come into any company, that dare looke and pry into the beauty of women, as though they were ſo ſtrong, that they were out of all danger to ſinne? But art thon ſtronger then *Dauid?* If not, thou maiſt fall. *Vſe* 1. Prou. 4. 23. *Note.*

Let

Vse 2. Let all Ladies and godly women take heede, let them looke on *Bersheba*, a worthy woman, and let them feare to giue any entertainement to luſt and vncleaneneſſe, for they may be ſooner ouer-taken, then they bee aware; looke vnto thy eyes, and to thy company, leaſt thou be poyſoned by the company of vnchaſte perſons: Yea, it may admoniſh all men and women, though neuer ſo ſanctified, chaſte, and religious, to feare themſelues, and to cut off all occaſions to vncleaneneſſe; as pride in apparell, dalliance, euill company, idleneſſe, and the like, which be fore-runners of this ſinne.

Vse 3. Note. Laſtly, let no vncleane perſon, man, or woman, make *Dauid*, nor *Berſhabaes* ſinnes, a meanes to embolden them, or bolſter them in vncleaneneſſe; for if thou ſinne, becauſe ſuch ſinned, thou mayſt periſh in them. This is not the end why their ſinnes bee noted in the Booke of GOD, for to bolſter vs in ſinne: But rather, to admoniſh vs of our weake-

weakeneſſe, to make vs watch, leaſt we fall, ſeeing ſuch excellent ones haue fallen: Oh then let vs imitate their Repentance, not their falles?

Pſalme 51.

VERSE. I.

Haue mercy on mee O God, according to thy louing kindnes according the multitude of thy compaſſions, put away mine iniquities.

NOw follows the Pſalm it ſelfe, and it is a moſt excellent Pſalme to bee learned of euery Chriſtian man and woman: and oft times to bee vſed for our comfort; for it containes a moſt earneſt prayer of *Dauid*, that worthy ſeruant

of God, and renowned King of Israel, a Prophet of God, and a man after his owne heart.

Wherein hee humbly doeth acknowledge his sinnes vnto the Lord, earnestly intreating for grace and fauour at Gods hands, for the true pardon of them all, and to be comforted againe by the gracious promises of God.

This Psalme may bee deuided into two parts: in the first part *Dauid* prayeth for himselfe, vnto the eighteenth Verse: In the second part hee prayeth for the Church of God; that the Lord would bee fauourable vnto Syon his Church, and build vp Ierusalem.

The maine thing which *Dauid* so earnest, and so often prayeth for, is mercy and fauour at GODS hand for the pardon of his sinnes: and this Petition is repeated againe, and againe, ioyned with great affection, and earnest desire of mercy, confessing his sinnes vnfainedly, and abhorring them.

Secondly, *Dauid* prayeth vnto God

God, for the worke of Sanctification, that the Lord will purge him, and Sanctifie him by his holy Spirit, and renue his heart.

Thirdly, he promiseth to Preach forth this mercy of God vnto others, that his example shall be a meanes, by GODS blessing to conuert them, to make them afraid of sinne, and to comfort them that be fallen.

Fourthly, he sheweth the great abuse of outward Sacrifices, and the outward worshippe and seruice of GOD, that if it bee done by impure and impenitent sinners; alas, the Lord takes no pleasure in it, but hates and abhorres it. Esay 1. 11.

In the first verse we are to consider, First, what is the thing *Dauid* begs, namely, *Mercy:* Secondly, the person of whom he begges it, and that is of God, *Haue mercy on me O God:* Thirdly, the manner and greatnesse of this mercy, *much mercy and great mercy*, because of this great misery: and the doubling of the petition, shewes he prayed with feeling and great affection.

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(*Haue mercy on me O God*) As if he ſhould haue ſayd; O my God, I am a moſt vile and miſerable ſinner, I haue committed very great and grieuous ſinnes: I ſtand in great need of thy mercy, and therefore haue mercy on me in the pardon of my ſinne.

Doctr. 1. Sight of ſinnes the firſt ſteppe to Repentance.

Before a man can either craue for mercy, and begge the pardon of his ſinnes, he muſt haue the ſight of them, he muſt ſee the danger of them, and finde himſelfe to ſtand in extreame need of Gods mercy. *Dauid* he had laine a long time in his filthy ſinnes, and neuer ſought vnto God for mercy, but being awaked by the reprehenſion of *Nathan*, now he cryes for mercy. The Prodigall ſonne, a true paterne for all ſinners, he neuer ſeekes to his Father, till he was in extreame miſery, and then he ſayth, *I will go to my Father*: ſo the proud Phariſie neuer beggs for mercy, for hee felt no want of it: And the Church of *Laodicea, Knew not that ſhee was miſerable poore, blind, and naked*: For how can a man repent of that hee is ignorant

Luke 15.

Reu. 3. 10.

rant of? Sinnes committed cannot be repented of, till men ſee them and know them: nay, not barely to know them, but to know the haynouſneſſe of them, and the curſe of GOD due vnto them; ſo as a man may take it to heart, and be troubled for his ſinnes. *Dauid* though a Prophet of the Lord, yea, a man after Gods owne heart, yet lay a long time in ſinne without Repentance; becauſe hee did not weigh and conſider with himſelfe what he had done. And therefore in the word of GOD, the LORD oftentimes cals vpon men to conſider their waies, to know their ſinnes, and the curſe of God due vnto them. *Ier.* 3.13. *Know thy ſinnes, O Ieruſalem! Zeph.* 2.1,2. *Fan your ſelues. Lam.* 3.40. *O let vs ſearch and trie our wayes, and turne vnto the Lord.*

Heere we may ſee the maine cauſe why there is ſo little faith and true Repentance in the World, why men are no more humbled for their ſinnes, and doe not repent for them: poore ſoules they know not that they doe euill: *Vſe* 1.

They either cannot, or doe not, ſearch themſelues. *Lam.* 3. 40, They neuer call their hearts to account. Now then, going on in ſecurity, ſeeing and fearing no danger: Alas! how ſhould they repent, how ſhould they turne to GOD? For if thou couldeſt ſee the miſery of thy ſoule, and thy wofull eſtate by reaſon of ſinne, if thou couldeſt ſee the number and greatnes of thy ſinnes. Oh thou wouldeſt euen tremble for feare, and wonded at thy wofull eſtate! But alas! moſt men are like a man that trauailes in the night ouer a narrow bridge, which is very dangerous, and vnder it runneth a bottomleſſe gulfe; ſo as if he fall, he cannot eſcape, but muſt needeſt periſh. And therefore in the darke night ſeeing not the danger, hee feareth it not: But let him go that way in the morning, hee will wonder that euer he was ſo madde and deſperate to goe that way, and will neuer venture that way againe. So many poore blind ignorant ſoules, when they haue runne headlong in ſinne all their dayes

dayes, and paſſed their vncertaine life in ignorance, prophaneneſſe, and manifold ſinnes, poſting to Hell and damnation, not ſeeing the curſe of God that doeth hang ouer their heads, they feare nothing, but runne on headlong into all ſinne: But if it pleaſe the LORD to open their eyes to ſee their ſinnes, and the iudgements of God due vnto them; Oh they doe wonder at their owne extreame folly, and Gods infinite goodneſſe and patience, and would not be in that caſe againe for all the world.

Well then, marke this doctrine, doe not lightly paſſe it ouer, but eſteeme it as a bleſſed trueth of GOD. Chriſt ſaith, *Luke* 13.5. *Except yee repent yee ſhall all periſh.* And for a man to ſee his ſinnes, the greatneſſe and grieuouſneſſe of them, it is the firſt ſteppe vnto Repentance. So that wee ſee heere who they are that doe repent, and ſhall be ſaued; euen ſuch as ſee their ſinnes, their wofull miſery, and the wretched eſtate wherein they are, and which doe moſt ear-

neſtly hunger and thirſt after mercy in Chriſt Ieſus.

Well then, let me aske thee this Queſtion, or rather, demaund it of thine owne ſoule; didſt thou euer ſee thy wofull miſery, the wretched eſtate wherein thou art by reaſon of ſinne, what a miſerable ſinner thou art by nature, out of the fauour of GOD, in the eſtate of damnation, in extreame danger, for euer to be damned, and to looſe thy owne Soule? Didſt thou euer finde thy ſelfe to ſtand in need of GODS mercy for the pardon of thy ſinnes, and extreame want of Chriſt blood to ſaue thy Soule? Haſt thou felt thy heart wounded and bruiſed for thy ſinnes, that thy ſoule is euen ſicke with ſinne? Didſt thou euer thirſt after GODS mercy in Chriſt aboue all the world; ſo as thou haſt with ſighes and groanes, yea with teares begged Gods mercy on thy knees, as for life and death, *Io.* 7. 37. *Eſay* 55.1.2. *Eſay* 66.2. If thou haſt not found and felt theſe things in thee in ſome meaſure, thy caſe is

dangerous

angerous and fearfull; thou neuer yet idſt truely repent: the mercy of God elongs not vnto thee.

O then it is a ſingular fauour of od, when he doth open a mans eyes ſee his miſery, to finde himſelfe to and in neede of GODS mercy, and treame want of Chriſts blood to ue his ſoule: This is the beginning all grace: to feele the want of race *Dauid*, if the LORD had not wzd him out of his dead ſinne, herein hee lay a long time, hee might aue dyed, and periſhed in it: And herefore this ſhould teach vs all to ray to God, that he would in mercy pen our eyes, that we might ſee our nnes, and feele our miſeries, and that ee may ſee wee ſtand in extreame eede of Gods mercy; and the con-ary is a fearefull plague and iudge-ent of God, for men to lye and ſnort ſinne, without remorſe of conſci-nce, without the ſenſe and feeling ſinne, or want of mercy: this *Da-id* now knew by wofull experience, hat if hee had dyed without Repen-tance,

tance, hee had perished: of all diseases they bee most dangerous which be least felt, as a lethargy, or dead palsie, or the like: so it is a most fearfull estate for any man to lie in sinne without the feeling of it; for then the heart is hardned, and hee makes no account of GODS mercy. A man that thinkes hee is well enough, will scorne the Physition: so those blind sinners that thinke they are well enough, and feele no want of mercy, of all men they are to bee pittied, they bee in the most dangerous state and condition. And therefore wee see it a great blessing of God, to be told of our sinnes, to hee reproued for them, that by seeing them, and the daunger of them, wee may seeke to GOD for mercy.

Doctr. 2. Sorrow for sin, a note of a godly man.

Hence wee learne that the first step to Heauen, and the beginning of true Repentance is this: for a man to be grieued for his sinnes, to be wounded in conscience for them; for till a man see his sinnes, and feele the burthen of them, and feare the curse of GOD due

vnto them: He will neuer repent
seeke the pardon of them. This
hat godly sorrow, that leadeth to
pentance, neuer to bee repented

2. Cor. 7. 10
Math. 26.
Luk. 18. 13

If this compunction and pricke of
heart bee the very beginning of
e Repentance, and the first step to
auen, and the saluation of a mans
ne soule, surely then most men be
a miserable and wretched estate,
moſt men yet haue not set for-
rd one foote, nor gone one steppe
Heauen: For they haue neuer beene
mbled, neuer touched; neuer yet
ounded, nor pricked in heart for
eir sinnes, and therefore must needes
in a dangerous estate: Well then,
ply this to your selues, didst thou
er in all thy life finde thy heart pric-
ed for sinne? Did the sacrificing
ife of the Word, neuer wound thy
onscience, nor fetch one teare from
ine eyes for thy sinne? Didst thou
euer finde thy heart to mourne, and
bee cast downe with remorse of
onscience? Certainely thy case is
feare-

Vse 1.

Note.

fearefull and dangerous, thou art not yet gone one ſtep to Heauen, nor moued one finger to eternall life: no, no, thou art yet in thy ſinnes, in extreame
Iam. 2. 19. danger to bee damned: Oh then let the word come home to you, harden not your hearts againſt it, neuer be at quiet till you can ſay, I haue felt my ſoule touched and wounded with the word of God.

Vſe 2. This ſerueth for the comfort of Gods Children: for if wee finde and feele our hearts broken and wounded for ſinne, ſo as wee mourne for them with godly ſorrow, becauſe they be ſinnes, diſpleaſe God, offend his Maieſty: it is a certaine ſigne we haue truely repented, we are in the eſtate of grace, Gods Spirit hath met with vs, the word hath not beene in vaine in our hearts, but hath wounded ſinne, cut the throat of it: bleſſed be God, if thou canſt ſay by experience, that the word hath beene powerfull to wound thy ſoule, ſo as the conſcience is truely touched, not only becauſe of Gods anger, but becauſe

of this, that we haue ſinned againſt a mercifull Father. This godly ſorrow euer goes with true Repentance; not as *Caine*, *Iudas*, *&c.* who diſpaired of GODS mercy with a deſperate ſorrow, becauſe of the puniſhment, but when we are wounded with ſinne, to mourne for it, becauſe it offendeth God, a louing Father.

From *Dauids* prayer, and firſt petition, marke what it is he ſo earneſtly craueth, not a Kingdome, nor gold, or ſiluer, not the life of his enemies, but *mercy*, *mercy* alone, hee craued for nothing but mercy: and therefore in his perſon, wee learne what is that which we ſhould moſt deſire aboue all things in the World, namely, the fauour and mercy of God in Chriſt Ieſus; ſo that if it ſhould be asked, what we would deſire in all the world, we ſhould anſwere, mercy, and the fauour of God in Ieſus Chriſt; he is a bleſſed man that hath mercy, let other men deſire worthy wealth, riches, honour gold, ſiluer, but Lord I craue nothing but mercy, thy fauour and louing coun-

Doctr. 3. The firſt thing *Dauid* craues is mercy.

Pſa. 32. 1, 2
Pſal. 4 6.
Luk. 18. 13

countenance: The poore Publican comming to God, he knockes on his breast, and cries for mercy; *God be mercifull vnto me a sinner.*

For there is nothing in the whole World, that is able to appease the trouble of a wounded conscience, saue onely the mercy of GOD in CHRIST IESVS. *Dauid*, no doubt, had tossed many thoughts within himselfe when he came to vtter this which here is penned, hee had a true sight, no doubt, of the misery and wretched estate wherein hee stood, by reason of his sinne: And had there beene any other way in the World to haue gotten out of that estate, hee would haue found it. But marke, hee casts his eye onely vpon the mercy of God, making that his surest refuge, in this his greatest necessity: Euen so, howsoeuer the opinions of men, as touching happinesse, bee diuerse, poore men thinking riches, the prisoner liberty, the sicke man health: Although these desire all these, yet the sinner euer desireth mercy. This

mercy

mercy of GOD, *Dauid*, this ſweete Singer of Iſrael, had often times ſinged, now hee deſires it. And this is the differenee betwixt the godly and the wicked: *Honour mee* (ſaith *Saul*) *before my people. Haue mercy on mee* (ſaith *Dauid.*)

Wee learne hence, that nothing can pacifie a wounded Conſcience, grieued, and diſtreſſed for ſinne, but onely the fauour and mercy of GOD in Ieſus Chriſt. Men may in their diſtreſſes goe to ſport and paſtime, and merry company: But alas! this is no comfort to a wounded ſoule, onely the mercy of GOD and feeling of his loue in Chriſt, can aſſwage and pacifie the accuſing of our Conſciences: A man in a hote burning Ague may taſte of cold water, which may eaſe him for the preſent: but alas after it will increaſe his torment: And as an old ſoare, if it bee not healed at the bottome, though it ſeeme to be ſound on the toppe, yet it will breake out againe, and become more dangerous and incurable: euen ſo, when men ſhall *Vſe* 1.

shall seeke to smother the accusation of conscience, to blunt the edge of it, it will after rebound againe, and giue a deadly wound to desperation.

Vse 2. Nothing can pacifie a wounded conscience but God.

Doest thou finde thy conscience vnquiet? Doest thou feele it wound and accuse thee? So that thou canst finde no comfort nor rest vnto thy Soule? There is no other way in the world to pacifie thy conscience, and to haue peace, then to entertaine and begge for mercy at Gods hands: *The Kingdome of God stands not in meate and drinke, but in righteousnesse, and peace, and ioy in the Holy Ghost*: So that although a wicked man enioy all the world, yet if hee haue not mercy, and the pardon of sinnes, alas hee shall haue no sound peace of conscience, no ioy in his soule, nor any drop of true comfort: And therefore let vs all seeke reconciliation with God, intreate for fauour and mercy, and neuer giue any rest vnto our soules, till wee can feele and finde our soules assured of GODS mercy in Christ, and the pardon of our sinnes. If any say, O that I could

Rom. 14. 17.

feele

feele this in my ſoule, I haue an accuſing conſcience, I feele it terrifie mee: I am afraid I ſhall be condemned: I can finde no comfort; What ſhall I doe? Euen as *Dauid* did heere begge hard, ſeeke earneſtly, for ſo the LORD promiſeth; *If wee ſeeke wee ſhall finde*: And therefore let vs pray and continue in prayer, and knowe that the LORD will in the end heare and grant our requeſts.

The ſecond point is the Party to whom the Prophet directs his prayer, and ſeeketh for comfort: not to any Saint or Angell, not to the Virgine *Mary*, but hee goeth to God, prayeth to him, *Haue mercy on me, O God*, and hee directs his prayer to the whole Trinity, Father, Sonne, and Holy Ghoſt; to God the Father, as the Authour of all mercy, to Ieſus Chriſt, by whom, and in whoſe name wee obtaine mercy, and to the holy Ghoſt, becauſe he doth teach vs to pray, and doeth conuey and deriue all ſauing comfort to vs. To whom.

Hence wee learne to whom wee

Doctr. 4. God alone is to bee prayed to. Rom. 10. 14 Dan. 6. Pſal 2. 7. Leu. 16. 31 Eſay 8. 19. Eſay 59. Dan. 9. 17.

must direct all our prayers, namely, to GOD alone, Father, Sonne, and Holy Ghoſt, becauſe wee muſt pray to him alone, on whom we muſt beleeue. Secondly, GOD alone, can, and will, pardon the ſinnes of thoſe that ſeeke vnto him for mercy. Thirdly, it is GODS Commaundement, that wee ſhould pray to him, and to no other creature. Fourthly, wee haue promiſes, that if wee pray vnto him, hee will heare vs. Fifthly, we haue the examples of all GODS children, who in all their troubles ſought to GOD alone, and to no other creature in the world, and hee preuailed.

How auaileable were the prayers of *Abraham*, being made vnto God in faith, *Geneſis* chap. 18. That if ten righteous perſons had beene found in Sodome, GOD had ſpared thoſe Cities for their ſakes? How was the Sunne and Moone ſtayed by the prayer of *Ioſhua*, till hee was reuenged on his enemies? *Ioſhua* chap. 10. How did *Elias*, by his prayer, obtaine raine, which had beene with-held from the earth

earth three yeares, and ſixe moneths? 1. *Reg.* 17. *Iam.* 5. *Acts* 12. 1, 2. *Ioh.* 5. 14. *Dan.* 9. 17. *Iohn* 11. 41.

This condemnes the blaſphemous doctrine of the Church of *Rome*, who teach men to pray vnto Saints and Angels, to the Virgin *Mary*, to ſtockes and ſtones, and I know not what; whereas the Lord ſayth plainly, *He will giue his glory to no creature.* Now, that wee may not pray vnto them it is manifeſt; firſt, we haue no commandement: Secondly, no promiſe: Thirdly, no examples of Gods Children: Fourthly, we may not beleeue in them. *Vſe* 1. Eſay 41. 8. Eſay 63. 16

Nay, would we not take him to be a fooliſh ſupplicant, that when the Kings Sonne offereth to ſpeake for him to his Father, would refuſe to vſe his mediation, and goe to one of his ſeruants to intreate for him: Is it not meete that ſuch a one ſhould bee ſayd nay? Euen ſo, in aſmuch as the Father ſendeth vs vnto his Sonne, and the Sonne calleth vs vnto himſelfe, what madneſſe it is then to runne as

well from the one as from the other, to goe from the Sonne to the Saints; from him that can heare, to them that cannot helpe; depriuing the Father of his honour, the Sonne of his office, and disgracing the Saints. Away therefore with the meditation of Saints and Angels, who know not our hearts, nor heare our prayers, *There is one Mediator betwixt God and Man, the Man Christ Iesus.* And 1. *Iohn* 5.13. *This assurance haue we in him, that if we aske any thing, according to his will, he heareth vs.* Let vs tread in the steps of *Dauid*, and *Moses*, and the rest of the Seruants of God, who haue euer, in their greatest troubles, called vpon the name of the Lord. And howsoeuer Papists or Idolaters will be ready to pretend humility, and they will not be so bold to come to GOD themselues, but they will vse the meditation of such as are about them: yet let vs know, that *Dauid*, when hee came to God, hee was as humble as they, and farre beyond them; yet his humility did no whit hinder, his holy

holy boldneſſe, as to come into Gods preſence. For our humility doth not appeare in ſhrowding our ſelues vnder the Saints wings, but by humble and hearty confeſſion of our ſinnes vnto God.

Let vs go vnto God in prayer, intreate for mercy at his hands: Let vs not goe to Saints or Angels, or any other creature, ſaue GOD alone, in the name of Chriſt Ieſus. What father is more ready and willing to heare his childe, then the Lord is ready and neare at hand, to heare them that call vpon him in truth? now that we may pray vnto GOD for mercy and pardon for our ſinnes, wee muſt bee perſwaded of two things: Firſt, of the power of God, that he is able: Secondly, of his will, that hee is willing to pardon them. The poore Leper ſayth; *Lord, if thou wilt thou canſt make me cleane:* And therefore that wee may pray in faith and aſſurance, let vs bee perſwaded of theſe two: Firſt, That God is Almighty, and is able to pardon all our ſinnes, though

Vſe 2.

Math. 8. 2.

neuer ſo great: Secondly, hee that is moſt ready, and willing, for Chriſts ſake (in whoſe name wee come vnto him) to pardon all our ſinnes: for if we doubt of either of theſe, we cannot pray in faith, and ſo ſhall not obtaine that we deſire.

Vſe 3. Seeing *Dauid* prayeth for pardon of ſinne, and craues it onely at GODS hands, wee ſee that this is a curſed and blaſphemous Doctrine of the Papiſts, who hold that their head, the Pope, can pardon ſinne: yea not onely giue a man pardon for his ſinnes paſt, but (for money) can pardon and ſeale him a pardon for ſinnes many yeares to come: a moſt blaſphemous doctrine, and that which opens a gap to all ſinne, when a man ſhall haue promiſe of pardon for ſinnes to come. But we ſee heere, that the word of God ſpeakes cleane contrary, namely, that God alone can pardon ſinnes: *For who can forgiue ſinnes ſaue God onely?* And where did we euer finde that God did pardon a man ſinnes for time to come: but rather threatneth

The Pope cannot forgiue ſinnes.

Luke 5.21.

ſinners

sinners with Iudgement, to make them beware of sinne: so that wee see the Pope is Antichrist, who setteth himselfe in the seate of God, and exalts himselfe aboue GOD: in that he takes vpon him that God neuer did, to giue a man pardon of his sinnes, before they be committed. 2. Thes. 2. 4

After thy loning kindnesse.

Dauid being dismayed and cast downe, in the sense of his misery, doth looke vp to Gods mercy, and is emboldned thereby to draw neerer vnto him, and with some comfort to call vpon him for mercy.

Doct. 5. Experiéce of former fauour, assureth of future fauour.

Whence we learne first of all this doctrine, that the experience of Almighty Gods former fauour casteth off feare and causeth affiance in GOD, and is one of the chiefest causes to moue vs still to trust in him, as *Psalme 4. Heare mee when I call O God of my righteousnesse: for thou hast set mee at liberty when I was in trouble: haue mercy therefore vpon me, and hearken to my*

prayer. Where the Prophet reaſoneth from the time paſt to the time to come, and entreated GOD to heare him now, becauſe hee had already ſhewed mercy on him. The like wee may ſee, *Pſalm.*22. *Thou diddeſt draw me out of the wombe, &c.* Out of which words we gather, that the Prophet, for benefites paſt, aſſureth himſelfe of deliuerance from dangers preſent. The like of the Lyon and the Beare, 1. *Sam.* 17.34. *Pſal.*34.7.

Vſe 1. Wee learne hence to acknowledge his great mercy: that maketh one mercy ſeale of another, and one grace the pawne of another: Now what man or woman hath not receiued thouſands and ten thouſands of mercies from the God of mercy; all which may bee ſo many comforts vnto his ſoule, to aſſure him that GOD will neuer forſake him. Indeede if our owne workes, or righteouſneſſe, were the onely ground to mooue the Lord to take pitty on vs: then wee ſhould bee much diſcouraged in our ſelues, when wee looke backe vnto our liues:

but

but now the former mercies of GOD, are Arguments of further mercies, to assure vs that hee will adde mercy to mercy: whereby wee may see how fruitefull the *loving kindnesse* of the Lord is, alwayes producing more, as one graine of corne increaseth an hundred fold.

Againe, wee learne hence a notable difference betweene GOD and man in bestowing benefites: men are quickly weary of their liberality, but it is not so with GOD: The more bold wee are in asking, the more bountifull hee is in giuing: which is a comfort to all weake Christians, and wounded Soules, who are euer ready to reason thus within themselues; Will GOD heare me? or respect me? Will hee shew his *loving kindnesse* towards mee a wretched sinner? Yea, God doth heare thee and respect thee, and will shewe mercy vpon thee, if thou seeke vnto him in faith; yea the oftner wee aske, the better wee are accepted of GOD: the more we desire, the more wee obtaine. Hee chargeth *Vse 2.*

vs

vs, *Psal.* 50. 15. *To call on him in the day of trouble*, and assureth vs of our deliuerance, *Iames* 1. 5. 6.

Doctr. 6. The mercy of God emboldens sinners to come vnto him.

Hence marke what is that whereby poore distressed soules, throwne downe for sinne, wounded and melting for sinne, and almost in the gulfe of desperation (as *Dauid* was) that giues them courage and emboldens them to come into the presence of GOD; to stand before their Iudge: namely this, the endlesse loue and mercy of GOD in IESVS CHRIST, euen the consideration of GODS mercy, that he is most ready to pardon, and forgiue poore sinners, to receiue them to mercy: for so long as the conscience accuses for sinne, and terrifies a poore sinner, hee doeth nothing but flye from GOD, runne from him, dares not looke vnto him, nor call vpon him, till hee conceiue of GODS mercy in Christ, that hee is most willing to pardon those which doe truely repent. Psal. 103. 8.

Now, that GOD is mercifull and ready to pardon poore sinners, and to

to receiue them to mercy, it doth appeare by that his louing inuitation, *Mathew chap.* 11. *verſe* 28. *Come vnto mee all yee that trauaile and are heauy laden, and I will eaſe you.* Likewiſe hee embraceth the poore and ſimple, as louingly and cheerefully, as the rich and wiſe of the World. Publicans and ſinners are accepted of him, who were contemned of the *Iewes.* The woman taken in Adultery, is exhorted by him to Repentance; the blind man reſtored to his ſight, and caſt out of the Synagogue, is ſought out by CHRIST, and taught to beleeue, *Iohn* 9. 35. The penitent theefe is by him conuerted to the faith, *Luke* 23. according to that, *Math.* 18. 14. *It is not the will of God that one of theſe little ones ſhould periſh.* The like we may ſay of *Mary Magdalene*, who was infamous in life, out of whom Chriſt caſt ſeuen diuels. Of the Cananitiſh woman whom he heard and helped. Of the cripple that lay at the poole. whom when Ieſus found in the Temple, *Ioh.* 5

he

he exhorted to ſinne no more, according to that of the Euangeliſt, *Mat.* 11. That by the power and loue of CHRIST, the blind had their ſight reſtored, the Lepers were cleanſed, the dead were raiſed, the halt walked, the ſicke were healed, and the poore receiued the Goſpell.

Vſe 1, Seeing a poore ſinner will neuer flie to GOD for mercy, vntill he be perſwaded of the fauour and mercy of God in Chriſt, and can perſwade himſelfe that GOD is moſt merciſull and willing to pardon him: wee muſt remember euer with the one eye to looke vnto his iuſtice, that he is a holy and a iuſt God, moſt righteous and one that cannot beare with ſinne and ſinners, that liue and delight in ſinne: ſo with the other eye we muſt looke vnto this endleſſe mercy in Chriſt Ieſus, fixe our eies on that, and rely on that; otherwiſe, alas! we ſhalbe ſo far from ſecking vnto him, that we ſhall moſt willingly flie from his preſence, as a terrible and angry GOD, and moſt righteous iudge: And therefore

fore, as we muſt needs behold him as a iuſt God, and righteous, to puniſh ſinne: ſo we muſt labour to be perſwaded of his mercy, that he is moſt ready to pardon, full of compaſſion, that ſo by Ieſus Chriſt, we may haue acceſſe vnto the Throne of grace, and entrance with boldneſſe into his preſence: And becauſe that Chriſt Ieſus is the *Way*, the *Truth*, and *Life*; let vs neuer goe without him, but take him in the armes of our faith, and in his name beg for mercy; for without him we can find no mercy but iudgement. Eph. 2. 11. 1. Ioh. 2. 1.

Wee ſee hence the very cauſe why ſo many come to diſpaire, and ſo to caſt away their owne ſoules; namely, becauſe they cannot conceiue that God hath any mercy for them: They cannot bee perſwaded of Gods endleſſe mercy in Chriſt Ieſus: but when their conſciences doe accuſe them of their ſinnes, they preſently ſee that God is angry with them, that he is a righteous Iudge, an angry and terrible God againſt ſinners: And thus ſeeing his iuſtice and anger againſt ſinne, they dare

Vſe 2. Cauſe of mans diſpaire.

dare not appeare in his presence, but flie from him, as *Adam* did in the garden, and could wish that they might neuer come into his presence: they cannot for their liues behold the mercy of God in Christ: impenitent sinners cannot call GOD Father, they cannot indure GOD S angry countenance, but rather wish they were out of the World, and might neuer come before his face: for this is certaine, that vnlesse a poore sinner, and destressed soule, can, together with the sense of sinne, and Gods anger against sinne, behold and acknowledge the endlesse mercy of GOD to pardon them, hee will neuer dare to appeare in his presence, but Gods anger will ouer-whelme him: Well then, let vs with *Dauid* so behold and feele the anger of GOD for our sinnes to humble vs, that wee neuer dispaire of Gods mercy, but still know and beleeue, that God is no lesse infinitely mercifull, if we can repent, to pardon and forgiue vs, then hee is infinitely iust to punish, if we will not repent.

Marke

Marke how *Dauid*, a man after Gods owne heart, intreates the Lord to pardon his ſinnes for his mercies ſake: therefore wee learne that there is no other cauſe to moue the LORD to pitty and pardon vs our ſinnes, but onely his moſt free and vndeſerued mercy: there is no worke, no goodneſſe, or vertue, in any man, to moue the Lord to pitty and pardon vs, but all is of his meere bounty, goodneſſe, and mercy; without all merites of ours: as what could the Lord ſee in *Saul*, in *Rahab*, in *Mary Magdalen*, out of whom went ſeuen Diuels, to moue him to mercy, but his meere mercy alone: Euen ſo, all the gifts and grace of Gods ſpirit beſtowed vpon his ſeruants, either concerning this life, or the life to come. They all proceed from the free grace and mercy of God in Ieſus Chriſt, according to that of the Apoſtle, *Rom.* 6. 23. *Eternall life is the free gift of God.* This is confirmed by the practiſe of godly *Daniel*, *Dan.* 9. 7. 8. 9. *O Lord, righteouſneſſe belongeth vnto thee, But vnto vs*

Doctr. 7. Gods mercy, mans merite.

Acts 6. Luke 7.

vs shame, because we haue sinned against thee: whereby we gather, that though our prayers bee not without effect, yet they preuaile not with GOD by vertue of any excellency that is in them; but because GOD hath promised to bee found of them that seeke him in the meanes hee hath appointed. And so for the rest of Gods ordinances. Word; Sacraments, &c. the Lord doth accept them, and is well pleased in them; howbeit not through our worthinesse that performe them, but for his goodnesse sake that doth command them: For these properties are to be found in workes that are meritorious.

First, they must bee done of a mans owne selfe, and from himselfe; but wee haue nothing of our owne to giue vnto God, *For what hast thou that thou hast not receiued?* 1. *Cor.* 4. 7. without him we can doe nothing: it is hee that must worke in vs, the will, and the deed.

Secondly, they must be such works as are not due vnto him, they must not

not bee due debt, but proceed from our owne free will, euen such as GOD cannot iustly challenge at our hands: But whatsoeuer wee doe, wee doe of debt and duty; yea, *Luk.* 17. 10. *When yee haue done all those things that are commanded you, say we are vnprofitable seruants, wee haue done that which was our duty to doe.*

Thirdly, the workes wee doe must bee done for the profite of him, from whom wee looke for a reward: But *Psalme* 16. *All our goodnesse cannot reach vnto the Lord*: We may benefit men, but wee cannot benefit our Maker; therefore it is plaine wee cannot merite.

Fourthly, the worke and thy reward must bee in proportion equall; but if the reward bee more then the worke, it is not a reward of desert, but a gift of good will: But, *Rom.* 8. *The afflictions of the present time, are not worthy of the glory that shall be shewed vnto vs.* So then they are not deserued of vs, but are bestowed on vs.

This condemnes the Doctrine of

the Church of *Rome*, who teach, that God doeth shew mercy on some men, because they bee worthy of it, for their good workes, and honest life: and therefore they can dispose themselues by vertue of their free-will, to Ephes. 2. 8. mooue the Lord to haue mercy vpon them. But wee ascribe all to Grace and meere Mercy: and therefore seeing pardon of sinnes comes from the meere mercy and loue of GOD in Christ, wee must ascribe all the praise of it to God alone: pardon of sinnes, grace to repent, life eternall, all these come from the meere mercy and loue of GOD in Christ Iesus: And therefore let vs ascribe nothing vnto our owne goodnesse, or vertue, to our owne wit, or reason: but giue all the glory to GOD.

According to the multitude of thy compassions, put away mine iniquities.

AS if *Dauid* should haue said, O Lord! my sinnes are many, [illegible] great

great, and therefore I ſtand in need of thy mercy for my miſery, and of the multitude of thy compaſſions for pardon of all.

When as *David* prayeth for a multitude of mercies, for the pardon of his ſinnes; we learne hence, what an haynous and horrible thing ſinne is in GODS ſight, that it cannot be pardoned without a multitude of mercies: ſinne being committed againſt an infinite GOD, deſerues infinite and endleſſe puniſhment of ſoule and body, and before it can be pardoned, muſt haue infinite mercy.

Doctr. 8. The nature of ſinne.

Sinne is odious in it ſelfe, and maketh vs vile and abhominable in the ſight of God, *Ierem.* 5. 25. *Eſay* 59. 2, 3. *Keeping all good things from vs, and pulling downe all euill vpon vs, and that the wages thereof is death being able to preſſe vs downe euen to the bottome of hell.* It is ſin that maketh vs execrable to the Lord, and abhominable in his ſight, yea, nothing doth more deforme vs, and make vs curſed and deteſtable in the ſight of GOD,

then ſinne, *Ioſu.* 7. 12, 13. the pardon whereof muſt haue infinite mercy.

Vſe 1. Then hence we learne, that wee neuer eſteeme rightly of ſinne, till we come ſo to be grieued for it, as that we find our ſelues to ſtand in great neede of GODS mercy for the pardon of it, yea, of a multitude of mercies, of a ſea of mercies, till we finde that wee ſtand in neede of euery drop of CHRISTS blood to ſaue our ſoules, *Dauid* hauing ſinned, begs for multitude of mercies, and ſo we ſhall finde, that if we truely repent of ſinne, that we ſtand in neede of a ſea of mercy, and of euery droppe of Chriſts blood.

Vſe 2. This condemneth moſt men and women, who are ſo farre from eſteeming thus of ſinne, that they make no bones of great ſinnes, and many grieuous impieties: yea, they make a ſport of ſinne, ſwearing, lying, drunkenneſſe, whooredome, pride, couetouſneſſe, &c. and giue them name of vertue: we ſee it too common that men thinke they ſtand in

need of GODS mercy, they thinke that *Lord haue mercy on me*, will ſerue. But if wee will iudge of ſinne as wee ought, we ſhall finde that we ſtand in neede of a Sea of mercy in regard of the multitude of our ſinnes.

Doctr. 9. God a God of mercy. Pſal. 119.

We ſee that the LORD is full of mercy, full of pitty and compaſſion; and his mercies are ouer all his works; And indeede his mercies are great. Firſt, becauſe they come from an infinite God, to men who are infinitely euill, and deſerue no mercy, but iudgement. Secondly, becauſe for time, they laſt for euer, and neuer haue end. Thirdly, becauſe the mercy of God concernes great things, ſaluation, life eternall, &c.

And this is that which the LORD himſelfe proclaimeth from Heauen, *Exod.* 34.6. *The Lord is ſtrong, merciful, ſlow to anger, and aboundant in goodneſſe and truth; reſeruing mercy for thouſands, and forgiuing iniquity, tranſgreſſion, and ſinne.* Againe, *Michah* 7.18. *Who is a God like vnto thee that takeſt away iniquity, and paſſeſt by tranſ-*

greſſion? He retaines not wrath for euer, becauſe mercy pleaſeth him, he wil turne againe and haue compaſſion vpon vs; he will ſubdue all our iniquities, and caſt all our ſinnes into the bottome of the Sea. *Eſay* 55. 8,9. *Ezech.* 33. 11. Though therefore our ſinnes be great, yet great is the mercy of God in pardoning it. *Rom.* 5. 20. *Where ſinne doth abound, there grace doth ſuperabound:* Wherefore let not ſinne ſo diſmay vs, to caſt vs downe to diſpaire, let this cheere vs, that God is ſo gracious.

Vſe 1.

Lament. 3.

Seeing the LORDS mercy is as a bottomleſſe ſea, that cannot be drawne dry: *His compaſſion, faile not.* Hence is matter of great comfort to all true penitent ſinners; for thy ſinnes cannot be ſo many and ſo great, but if thou haue grace to repent, God is able and willing to pardon them all.

Geneſ. 19. 2. Sam. 12. Acts 9. Ioſhua 2.

If thou ſay, Oh! my ſins are great, grieuous, monſtrous, vnſpeakeable; well, the mercy of God is greater, as may appeare in the pardon of *Lots* ſinnes; *Dauids, Peters, Pauls, Rahabs, &c.* If thou canſt repent, and truely turne

turne to God: If thou say, O! they are more then the Starres in number, remember that Gods mercy is as a bottomlesse sea, hee hath a multitude of compassions, and can pardon them though neuer so many and grieuous: If thou say, Oh! I haue liued a long time in them, twenty, thirty, forty yeeres, looke on Gods mercy shewed to *Rahab*, *Paul*, and others, that had liued long in sinne: so that if a man haue grace to repent, neither the greatnesse nor the multitude, nor the continuance of his sinnes, none of all these can hinder GODS mercy: but heere is all, that men must repent: otherwise, if men doe not repent, the least sinne is damnable: and if men repent, no sinne is so great, but is pardonable.

Yet notwithstanding, men must take heede that they take not occasion to liue in sinne, because GOD is mercifull, for these things are noted as a comfort for those that sigh and groane vnder the burthen of their sinnes, to comfort them, and to keepe

The mercies of God belongs not to all.

them from despaire, that if they be truely humbled for their sinnes, there is yet with the Lord mercy in store whereby they may be saued.

Vse 2. Seeing all Gods gifts come from him to vs, of grace and mercy, euen because hee is full of mercy, and hath euen a multitude of mercies for poore penitent sinners, that sue to him for mercy. Wee learne aboue all things in the world to desire mercy, and the pardon of our sinnes. This wee see

Psal.6.6. the Prophet *Dauid*, *My soule is sore troubled, but Lord how long wilt thou*

Psal.63.3. *delay? Returne (O Lord) deliuer my soule, Saue me for thy mercies sake*: this is likewise practised by the Church

Lamen.3. *It is the Lords mercies that wee are not consumed, because his compassion faile not.* Thus the godly when they desire any blessing, they craue it of fauour: If they craue to haue any iudgement remoued, they craue it of mercy, esteeming his mercy aboue all the world, or ought else they can desire: labour therefore aboue all things in the world for the mercy of GOD

in Ieſus Chriſt: vſe all good meanes to obtaine it, employ thy ſelfe diligently to keepe it, and to continue it towards thee, that in thy life it may be with thee, and in death it may not depart from thee.

Laſtly, where the Prophet *Dauid* ſayth, *According to the multitude of thy compaſſions, blot out mine offences.*

Marke that the word (*blot out*) it is a Metaphor taken from Writing-tables, when a man ſhall wipe out with a ſpunge all that is written: or from croſſing of bookes of Records, and bookes of Debts.

And it is all one as if *Dauid* ſhould haue ſayd; O Lord, I haue runne farre in thy ſcore; I haue euen filled thy booke, not with ſmall, but great ſummes of Dept, pay I am not able, nor not one farthing: Now LORD, I beſeech thee therefore deface, croſſe, and blot out altogether the dept of my ſinnes.

Doct. 10. The Lord keepes a Booke of our ſinnes.

Hence we learne, that all our ſinnes are recorded in the Lords Booke: he keepes a Bill of account, all our very

ry thoughts, wordes, and deedes, are knowne vnto him, hee keepes them in minde and memory, and hath them written downe: And vnleſſe wee repent of them, and they bee blotted out with the blood of Chriſt, laid hold on by faith, the LORD will call them all to account at the day of iudgement;

Reu. 20.12 *The Bookes ſhall then bee opened*, and euery ſinne, old, new, ſecret, open, againſt God and men ſhall bee brought to light, for they bee recorded in Gods Booke.

Now by theſe Bookes wee may not conceiue materiall Bookes, in which men write downe ſuch things as they would haue remembred, for God cannot bee ſaide to ſtand in need of any ſuch helpes: But becauſe all things are as certaine and and manifeſt to him, as if hee had his Regiſters in Heauen to keepe account thereof. *Pſalme* 139. 16. *Dan.* 7. 18. *Philip.* 4.3.

So then we may ſee, that the Lord doeth keepe a note of all our ſinnes, and chalke them as it were vpon a ſcore,

cote, vntill payment come. It is not with God as it is with Princes, who are ignorant of the Treasons plotted against them; but all things both past, present, and to come, are knowne to him, as wel our rebellious thoughts, as sinfull acts committed. And although we doe forget, and carelesly minde what we haue done, yet God forgets nothing; euery part and parcell of our debt being noted exactly in his Booke of remembrance.

Seeing all our sinnes be knowne to GOD, he notes them downe in his Booke of Account, and not one sinne can passe him, but he writes it downe: how should this make vs all carefull vnto our liues, that wee commit no sinne, for if we do, the Lord knowes it, and notes it in his Booke; and vnlesse he blot them out, they shall all come to account. *Vse* 1. 2. Co. 5. 10

A wicked man and an vnchaste woman, how many thousand vile and filthy thoughts haue they in their mindes, night and day? their hearts burne in lust and vncleanesse, and these

these they passe ouer, regarding them not; making little or no account of them: But (alas) the Lord hath them all written in the Booke of his Remembrance, and if thou repent not of them, and leaue them, Oh woe to thy soule, when this Booke comes to be opened, and read ouer, and when thou shalt receiue *According to thy workes*: *Iob* sayth, *Thou hast sealed vp our sinnes in a bag*. To seale vp a thing doth note an exact kinde of keeping it: So then, the bagge and bundle of our sinnes being sealed vp; and that by God himselfe; let vs not imagine that any one can droppe out, but all shall come to iudgement.

Vse 2. Seeing all our sinnes are so many debts, set downe in GODS booke, and we must come to reckoning one day, how should wee labour all the dayes of our life to haue them blotted out, to haue this Booke cancelled and crossed, euen by the finger of God: for indeede wee may runne on still in Gods debt, and set on apace vpon his score; but we cannot so fast

wipe

wipe them out againe; nay, we can neuer of our selues, pay one farthing, or satisfie the least of our debts we owe vnto him. It is GOD that hath written downe, that must freely forgiue and cancell, as himselfe telleth vs, *Esay* 43.2.5 *I, euen I, am hee, sayth the Lord, that putteth away thine iniquities.* Now, that they may be blotted out, and this booke may be cancelled, we must:

How to haue the Bookes cancelled.

First, truely repent of them all, bewaile them, be grieued for them, that by them we haue grieued God.

Secondly, we must begge hard, euen as for life and death, for pardon of them, as *Dauid* did heere, againe and againe, aske mercy. If a man should runne into debt a thousand pounds, and know not how to pay his creditor, his best way were to seeke and make friends vnto him to forgiue it: We are debters vnto God, thousand thousands sinnes: pay wee cannot, then let vs confesse the debt, intreate him to blot his booke, and take that hand-writing, and bond of obligation

on against vs, and naile it to Christs Crosse, and this is an excellent property of the child of GOD, that hee desireth (after a sort) to come out of GODS debt. A true child of GOD cannot abide to haue any thing standing on Gods score, for hee knowes *Heb.* 10.31, *That it is a fearefull thing to fall into the hands of the liuing God:* so long to deferre till God warne to his Barre: Oh he seekes betimes, and giues the Lord no rest till the debt be pardoned.

Thirdly, that our sinnes may bee cleane blotted out, wee must haue faith in Christ Iesus: For nothing can blot our sinne, but his blood alone; nothing in heauen and earth can satisfie Gods anger, wash away sinne, blot out our offences, but onely the blood of Iesus Christ; and therefore let vs labour continually to bee assured of it by faith, to sprinckle our sinfull hearts with the blood of IESVS CHRIST.

1 Ioh. 1. 7
Reue. 1. 6.

Vse 3. Seeing the Prophet *Dauid* doth acknowledge, that this Debt was more

more then hee was able to pay, and therefore disclayming his owne sufficiency, appeales onely to Gods mercy in Christ for the pardon of the same. Wee learne that that doctrine of *Merites*, yea, and *Supererogation*, now taught in the Church of *Rome*, is most false and erroneous: teaching poore people to leane vnto mans satisfactions, which they must make vnto God, either heere, or in Purgatory: whereas the iustice of God is infinite; and when wee haue done all that wee can heere in this life; wee are vnprofitable seruants. Nay, there is not that man in the whole world, that if God should lay aside his mercy, and deale in iustice were able to satisfie the iustice of God for the least debt that hee doth owe vnto God. And vnlesse the Lord take pitty on vs, and forgiue the Debt, there remaineth nothing for vs, but to lye in prison, and that for euer. *Math.* 18.27. But of this before.

VERSE.

Verse. II.

2 *Waſh me throughly from my wickedneſſe, and cleanſe mee from my ſinnes.*

IN this Verſe The Prophet *Dauid* proceedes with his former petition vnto GOD for grace and fauour, for pardon of his ſinnes:: yet ſo, as hee doth it more effectuall, and more earneſtly, becauſe his ſoule was now exceedingly grieued, ſeeing his wofull miſery that hee was in, how foule and filthy hee was ſtained with ſinne, moſt heynouſly. And though ſome put a difference betweene theſe two ſpeeches, and vnderſtand the former of the waſhing of Iuſtification, and pardon of his ſinnes, not putting them vnto his charge: And the ſecond of the waſhing of Sanctification, and the couering of our ſinnes, yea by little and little waſhing and purging them away, and more and more renewing

newing of vs in soule and body by the worke of Sanctification. Yet me thinke the wordes doe both imply one thing, namely, to bee throughly purged from the filth and staine of sinne, and to bee receiued againe into the fauour of God, by the meanes of Christ.

It may seeme strange what should moue *Dauid* to confesse his sinne, and to entreate for pardon in this manner. There was no Court of Inquisition concerning his fact; There was no Magistrate to examine him, nor Iudge to condemne him, hee being King: Nay, no doubt the Diuell might set some on worke which might backe him, and seeme to lessen his fault: what then should cause *Dauid*, without any regard of his credite, to come forth in this manner, and thus publiquely to confesse his pollution, and to bee so earnest vnto GOD, with his *Haue mercy, Blot out, Wash me, &c.* Surely it was his owne conscience, and that extorted and wrong from him this Confession, and made him so earnest vnto GOD in prayer.

Doctr. 1. A wounded conscience can finde no rest, but onely in Christ.

From this prayer to *Dauid*, repeating his request to GOD so often *Haue mercy, Blot out, Wash mee*, &c. wee learne that a wounded conscience, that is truely touched for sinne, can finde no rest or comfort, but onely in the feeling of Gods mercy in Christ for the pardon of sinne: and therefore *Dauid*, to shew how hee was truely humbled and wounded for sinne, hee neuer can content himselfe to pray and begge for mercy and pardon: For after a man sees his sins, and the filthinesse of them, and beholds the wrath of GOD against sinne, his conscience still accuses him, neither can hee find any rest till he doe feele the mercy of GOD in CHRIST, for the pardon of them: *Being iustified by Faith we haue peace with God.* Againe, *The Kingdome of GOD stands not in meate and drinke. but in righteousnesse and peace, and ioy in the Holy Ghost*: that is in the pardon of sinnes, and feeling of GODS loue; for sinne once known will neuer cease to accuse vntill it bee pardoned.

Rom. 14. 17
Rom. 5. 1.

And

And this is confirmed vnto vs by the example of *Cain*, *Genes.* 4. who hauing slaine his owne brother, and shead innocent blood, which cryed in the eares of the LORD for vengeance, how did the LORD strike him with an accusing conscience, that he feareth the sight of euery creature, when he had once attained the sight of his sinne: and whereas he thought to build him a City to yeelde him comfort and safety, euen there did the Iustice of God ouertake him, and hee was driuen from the enterprise. The like wee may see in *Belshazzer*, *Dan.* 5. 6. when there appeared fingers of a mans hand vpon the wall, his thoughts were troubled, and his knees smote one against the other. According to that punishment the LORD foretold, *Leuit.* 26. *I wil send euen a faintnesse into their hearts; And the sound of a leafe shaken shall chasten them: And they shall flie as from a sword though none pursue them.* So that if it were possible to escape all apprehension and accusation in the World; yet

a mans owne conscience would arrest him, and hale him vnto iudgement.

Vse 2. Seeing this is the nature of sinne, that being knowne, it will neuer cease to accuse and vexe the conscience of a poore sinner, till it be pardoned, it should prouoke vs all, that feele the smart of sinne, neuer to giue the Lord any rest, vntill we haue pardon granted: But as *Dauid* did here, pray againe and againe for mercy, and fauour, and reconciliation with GOD, and neuer leaue the Lord till wee obtaine mercy and fauour, and till wee haue got some comfortable perswasion of GODS loue in Christ for the pardon of our sinnes, for till wee do so, we shall neuer haue peace, nor quietnesse of conscience: wee shall neuer haue found comfort and ioy in Gods Spirit, but euer anguish and dolor, sorrow and heauinesse: yea, either wee shall grow blockish and senselesse, or else in the end come to extreame desperation. *Note.* And therefore let vs labour with the Lord, ply him

with prayers and teares for pardon, and neuer let him haue rest till we get one droppe of mercy of the pardon of our sinnes.

Heere we are admonished not to flatter our selues inour sinnes, as though no body saw vs; As it is the manner of wicked men to say. *Eccles.* 23. *Who seeth mee? I am compassed about with darkenesse, the walles hide me, no body seeth me; whom neede I feare?* And indeede there is scarce one of a thousand, that makes any conscience of sinne, so that the world doe not take notice of it to condemne him. But let vs not deceiue our selues; though wee thinke our selues neuer so secret, comming adultery vnder a Canopy, or in the darke: Yet our owne conscience will reply; I see thee, and I will accuse thee: And then what is man the better for hauing no body priuy to his sinnes, when hee hath a conscience within him, which dogs him vp and downe in euery corner giuing him no rest. *Vse 2.*

This shewes the madnesse of car- *Vse 3.*

nall men, when they feele the burthen of sinne pressing them, and their consciences accusing them: what doe they? runne to GOD, and seeke him: no, no, they runne to their sports and pastime, to Cards, and Tables, to the Taverne, and Ale-house, and merry company; And thus they thinke to put off the sense of sinne, and to smother and stoppe the mouth of their accusing conscience.

Doctr. 2. Difference betweene the sorrow of the godly and the wicked.

Marke the thing which thus grieued *Davids* spirit, and vexed his mind: namely, his sinnes, and impieties, his filthy sinnes, whereby he had grieued his good GOD, and louing Father: hee did not so much feare punishment, as this, to offend his merciful and gracious GOD.

Two-fold sorrow.

Hence then marke the difference of Gods children, and the wicked, in Repentance: the child of God is sorry for sinne, because it is sinne, because it offends God, displeaseth him, and not so much properly for the punishment, yea, though there were none, yet hee would feare to offend, and be

be grieued for ſinne, becauſe it is ſinne, and breakes Gods Commandements. This wee may behold in *Dauid*, when hee had committed thoſe great ſinnes of Adultery and Murther, and was reproued for them by *Nathan* the Lords Prophet, 2. *Sam.* 12. 13. Hee confeſſeth with griefe and anguiſh of heart in this Pſalme, *Verſe* 4. *I haue ſinned againſt thee, euen againſt thee.* All the Iudgements vvhich *Nathan* threatned againſt him from the LORD, did not ſo much wound him, as this, that hee had diſhonoured his GOD. And when hee had numbred his people, 2. *Sam.* 24. 10. his heart ſmote him, and hee cryed out; *I haue ſinned exceedingly in that I haue done.* The peſtilence did not ſo much trouble him as his pride againſt GOD. And the Apoſtle *Peter*, *Math*, 26. 75. ſeeing how grieuouſly hee had ſinned, in denying his Maiſter, *Went out and wept biterly.* If there had beene neither Heauen nor Hell, neither reward nor puniſhment: yet this vnthankefulneſſe of his, towards ſo kinde a Maiſter,

would haue caused *Peter* to haue sorrowed so much as he did. And when this godly sorrowe is once wrought in mans heart, then hee beginneth to repent, and neuer before; The like wee may behold in *Abraham*, in *Iob*, in *Ioseph*, &c. *Genesis* 18. 30. *Genesis* 39. 9.

But wicked men they are grieued for sinne, not because it is sinne, and the breach of GODS Law, but for
Ex. 10. 17. feare of punishment: *Pharaoh* prayeth *Moses* to pray for him, that the iudgement might be remoued, but still
1. Sam. 15. 30. hee loued his sinnes. So *Saul* prayeth *Samuel* to pray for him, and to honour him, but still he would goe on in sinne.
Math. 27. 3. So *Iudas* repented and sorrowed for his sinne, because hee saw now hee should bee condemned, and so for punishment he was grieued. *Simon Magus* prayes
Act. 8. 24. *Peter* to pray for him, but how? *That none of the iudgement threatened might fall vpon him.*

Cain mourned exceedingly, and cryed out, saying, *Genes.* 4. *My sinne is greater then can be forgiuen me*: but it

was not for his hypocrisie in GODS
ruice, nor for the cruell murthering
f his owne brother, nor the shed-
ing of innocent blood, but because
f the punishment that GOD had in-
icted vpon him. *Ahab* also humbled
imselfe, and put on sacke-cloth, as
hough hee had beene very penitent;
ut *Elias* wrung it out from him, de-
ouncing GODS iudgements against
im, 2. *Reg.* 21. 27.

Seeing this is the difference be- *Vse.*
weene the godly sorrow of the faith- Only godly sorrow causes true Repétance
ll, and the worldly sorrow of the
icked; one sorrowes for sinne, because
is sinne; the other because of the
unishment onely: Let vs hereby
roue our sorrow; Art thou grieued
r sinne, because it is sinne, because it
ffends GOD? And art thou more
ieued for sinne, because it grieues a
ercifull GOD, then for feare of pu-
shment? Yea, wouldst thou bee
ieued for sinne, though there were no
ell nor Diuell to torment thee: onely
this very cause, because it offends
y mercifull GOD, then it is a cer-
taine

taine token of thy true Repentance,
and godly ſorrow: But if thou find
Note. thy heart onely to bee lumpiſh and
heauy, in regard of the puniſhment
of ſinne, in regard of Hell and dam-
nation, and if it were not for that
thou couldſt bee content to liue and
goe one in ſinne, ſurely then it is but a
carnall ſorrow, it is not a godly ſor-
row, that is onely for feare of puniſh-
ment; and this deceiues many a man
who thinkes hee repents, becauſe hee is
grieued for ſinne, in regard of the pu-
niſhment: But the vileſt Atheiſt, and
reprobate in the world, may bee grie-
ued for ſinne, in regard of his puniſh-
ment, as Hell fire, and condemnation
as *Iudas*, *Caine*, *&c.* But the child of
God is grieued for ſinne, becauſe it is
ſinne, and offends God, though there
were no hell to puniſh.

Doct. 3. Sin defiles a man.

Dauid prayes that the Lord would
waſh him, therefore ſinne defiles, and he
was made foule and filthy by his ſinne.
And to waſh him much, and to rin
and bathe him, to ſhew that ſinne ha
exceedingly defiled him, and ſtaine
him

both in ſoule and body, and made
loathſome, and therefore he de-
eth to bee waſhed and cleanſed,
d purged from the pollution of
ne. Hence wee may learne what a
e, filthy, and miſerable thing ſinne
in the ſight of GOD, it ſtaineth a
ans body, it ſtaines a mans ſoule, it
aketh him more vile then the vileſt
eature that liues: no toad is ſo vile
d loathſome in the ſight of man, as
inner ſtained and defiled with ſinne,
in the ſight of GOD, till hee bee
anſed and waſhed from them in
e blood of CHRIST. The Leproſie
s a wounderfull diſeaſe, it did in-
ſt the body, yea, the clothes on a
ans backe, the wals of the houſe,
d the very ſtones. But this leproſie
ſinne, doth more defile a man, it de-
s the ſoule and conſcience, yea,
n the very heauens and earth are
ined with the contagion thereof,
d are made (by reaſon of ſinne)
ject to vanity and corruption,
m. 8. 20. Oh then ſee how vile a
g ſinne is in the ſight of God, that
the

Sin defiles the whole man.

Leuit. 13.

Yea the creature.

the infection thereof ſhould ſeaz
vpon the Creature, and make the
that they dare not abide the glorio
preſence of God their Creator, *Re*
20.12.

Vſe 2. Seeing ſinne is ſo vile a thing, ſ
filthy and vncleane, ſo polluteth t
ſoule and body, and make vs loath
ſome in the ſight of GOD: ſo as n
carrion or dung-hill, ſends forth
filthier ſent of ſtench, then ſinne: O
how ſhould wee loath and abhor
it? quake and tremble at the commi
ting of it. Oh! it is a wonder to ſe
how wary men are to ſhunne th
plague, they will not come neare t
place and perſon infected, but kee
aloofe off. Oh that wee could bee
wiſe and carefull to ſhun this plague
all plagues, ſinne, that is the plague
ſoule and body.

But alas, alas, poore blind ſoule
they who are moſt afraide of the b
dily plague and infection, feare n
this woefull plague of ſinne, make
bones of horrible and grieuous ſinn
of adultery, drunkenneſſe, lying, ſte
In

ing, &c. yea, as *Salomon* saith; Foolish men, and poore blind soules, doe make a sport of sinne, and put on them the name of vertue: Swearing is a signe of a braue Gentleman-like minde; drunkennesse good fellowship, couetousnesse good husbandry, fornication, a tricke of youth; pride, cleanlinesse: these men bee cleane contrary to *Dauid*, he thought nothing more vile, filthy, and vncleane, then sinne; they iudge nothing more sweete and pleasant then sinne: But if wee could see the loathsome filthinesse of sinne, how odious it is in the sight of GOD, how it staines and defiles both soule and body, then we should hate it, and loath it more then a toad or serpent, and shunne it aboue all things in the world: But alas! men sinne, and yet see not that they do sinne: they see and feele no danger, they are secure; no man saith, *Alas what haue I done?*

Wicked men adde sinne vnto sinne, and pay one debt with another.

Ierem. 6.

If a man should say to any of vs, touch not that garment, it is infected, or, taste not that drinke, it is poysoned:

Webe wery t'auoyd temporall danger.

ned: how ready would wee be to shunne it, and auoyd it: we would not touch nor come neere it: but yet though we tell them of sinne, bid them take heede of it, it will infect soule and body, and vnlesse men doe presently repent, it will bring both to hell; yet men, euen mad men, desperately rush into it wilfully, casting away their owne soules.

Doctr. 4. Hard matter to be cleansed from the pollution of sinne.

Further, whereas *Dauid* prayes to bee washed, yea to bee washed thorowly, or much, and often: and more then that, to be cleansed, and rinsed from his sinnes: we learne hence, that it is not so easie a matter for a man to repent, and to get the pardon of his sinnes, to be washed and cleansed from them, as most men thinke it is: *Dauid* desireth the Lord to wash, yea to wash him often, againe and againe, and to bathe and rinse him from his sinnes, shewing, that it is a hard thing to haue the spottes of sinne to bee washed out: a hard thing to obtaine the pardon of our sinnes, to bee cleansed from the staines and blemi-

shes

ſhes of them, it will coſt much ſorrow, many a teare, many a ſigh, and groane, euen a great meaſure of griefe; for looke how grieuouſly wee haue ſinned, ſo greatly ſhould wee bewaile our ſinnes: And hence it is, that the LORD calling the people to ſorrow for their ſinnes, doeth not require a light ſorrow, or ſome ſmall meaſure of griefe, but ſuch a ſorrow as ſhould euen rent their very hearts, *Ioel.* 2. 13. And the Prophet *Dauid* ſaith in the ſeuenteenth Verſe of this *Pſalme*, that a mans heart muſt bee contrite and broken, euen as it were rent aſunder with godly ſorrow: or elſe his Repentance will neuer bee accepted of GOD, *Dauid* ſaith, *Pſalme* 6. 6. *That hee watered his couch with teares.* Againe hee ſaith, *Pſalme* 42. *His teares were his meat day and night.* And indeede it muſt not bee a ſmall meaſure of ſorrowe that wee muſt mew for our ſinnes. For if wee had an hundred eyes, and ſhould weepe them all out; and if wee had a thouſand hearts, and they ſhould all breake aſunder

asunder vvith remorce and sorrow, all were too little, yea although wee shead euen teares of blood for our sinnes.

Vse 1. Folly of naturall men described.

This condemneth the common opinion of men and women; they doe thinke it the easiest thing in the world to repent, to get the pardon of their sinne, they doe thinke that *Lord haue mercy on mee*, will serue: Oh, GOD is mercifull, GOD is mercifull; and so make GODS mercy a pack-horse of all their filthy sinnes: but let no man deceiue himselfe, it is another manner of thing to repent then wee take it for: it will cost thee many a teare and many a prayer, before thou can haue pardon, it will cost thee many a sobbe and sigh, and many a *oh, oh*, ere thou canst bee assured of the pardon of them.

How then doe men deceiue their owne soules, thinking euery little glimpse of their sinnes sufficient; no, euery sorrow brings not with it repentance: *Ahab* had sorrow, 1. *Reg.* 21. *He rent his clothes, and put*

sack

sacke-cloth, and fasted: but this sorrow was as the morning dew, it did quietly vanish away. The like may bee saide of *Felix*, *Acts* 24. of *Herod*, of *Pharaoh* and the like; all which haue had in them a kind of sorrow, but it was but carnall, the end whereof is death. It must then bee a godly sorrow, arising from the sight of our sinner, that wee haue offended a good and gracious God, and louing Father in Iesus Christ: and this must euen wound our very soules as the people of the Iewes, *Acts* 2. 37. that wee know not which way to turne vs for comfort.

Let vs intreate *Dauid*, let vs crie againe and againe vnto the Lord for mercy, let vs beg hard for the pardon of our sinnes, it is the greatest mercy in the world: good things are not easily gotten, heauen, life eternall, are hardly come by: and therefore let vs not imagine, that it is so easie a matter to get thy pardon of our sinnes: no no, wee must fill Heauen and Earth with cryings and prayers: euen as a

Vse 2.

Psal 32. 1.

Pardon of sinne the greatest mercy.

poore thiefe condemned at the Barre, hee will crye with teares for mercy. And as a poore begger vnlappeth his legges, sheweth his wounds, and all to moue them that passe by to pitty him: so must we cry as for life and death, for the pardon of our sinnes, loy open our soares and griefes vnto the Lord, and giue him no rest vntil we haue mercy.

Lastly, it may be demanded, what washing *Dauid* speakes of heere: hee speakes not heere of the Legall washing, which was vsed in the time of the Law: but hee speakes here of that washing which is performed onely by the blood of Iesus Christ, being laid hold on by Faith: For no water whatsoeuer can wash away the least spot of sinne, but onely the blood of Iesus Christ.

Iohn 1. 29. 1. Ioh. 1. 7. Reu. 1. 6. Zach. 13. 1.

Doctr. 5. Blood of Christ alone doth wash away sinne. 1. Ioh. 1. 7. Heb. 9. 9.

So then wee learne hence, that there is nothing in Heauen or Earth, that can purge vs from sinne, and the vncleanesse of the soule, but onely the blood of Iesus Christ the Lambe of God: beeing applied vnto vs by the hand

hand of faith: Hee alone is our Sauiour, ſauing perfectly all that are ſaued, *Hebr.* 7. 25. *He is able to ſaue perfectly all that come vnto him. Hebr.* 1. 3. *And by him he hath purged our ſinnes.* So that we are to acknowledge him to be our onely and alone Sauiour, without partner, according to that, *Acts* 2. *There is no other name vnder Heauen giuen to ſaue vs, but the name of Chriſt, Acts* 15. 9. 1. *Corinth.* 6. 11.

This ſheweth the folly of the Church of *Rome*, who beare men in hand, that their holy water, as they call it, and coniured ſtuffe is able to waſh away ſinne: no, no, it cannot do it, onely the blood of CHRIST can doe it, and no other creature in heauen or earth. And therefore howſoeuer in word they honour Chriſt, yet in deede they deny him, in ioyning to the all-ſufficient Satisfaction of CHRIST, other ſatisfactions: As their Sacrifices in the Maſſe to helpe CHRISTS Sacrifice on the Croſſe: and the Interceſſion of the Virgine

Mary, Saints, and Angels, &c. to his meritorious intercession, robbing God of his honour, and CHRIST of his all-sufficient merite, running from Christ the pure Fountaine, to the filthy puddle and mire of their owne merites and satisfaction, and thus poore Catholike creatures, they thinke themselues trimly washed: whereas (alas) *they are not purged from their filthinesse, but are as beastly as swine.*

Vse. Seeing we be all defiled with sinne, originall, actuall, old, new: let vs seeke to Iesus Christ, and desire to be washed, yea, to be rinsed, and bathed in his precious blood: get one droppe of it, and besprinkle our poore soules with it, as *Peter* saith, head, and hands and all, both soule and body; For that answere giuen by Christ vnto *Peter*, may serue for a warning to vs all: *If I wash thee not, thou shalt haue no part with me.* Iohn 13.8. Which if we did well consider, as well our owne pollution, as also the necessity of Christs washing, we should answere againe with

Peter

Peter, O Lord, not me feete onely, but my hands and my head.

If this were *Dauids* eſtate and condition, that he was ſo filthy and vncleane (hauing laine but a ſhort time in ſinne) that hee cryeth out amaine vnto the Lord, *to waſh him, to purge him, and to cleanſe him.* Oh then, what ſhall wee thinke of thoſe that not once but often, not a yeare with *Dauid*, but all the dayes of their life, haue liued in the common cuſtome and practiſe of ſinne, that haue drunke downe iniquity, as a man drinkes downe water, their damnation doth not ſleepe: And yet poore ſoules, they thinke, that if they can beſprinkle themſelues with a few words in the end, as to ſay, *Lord haue mercy on me*, that they ſhall be cleane. But, if it did coſt *Dauid* ſo many ſighes and groanes, and teares, as in the ſixt *Pſalme*, which lay but a ſhort time in compariſon of others: They muſt deceiue themſelues that doe thinke it ſo eaſie a matter, to bee waſhed and cleanſed from the

Vſe.

pollution of ſin that haue laine there-in a long time.

Godly ſorrow will ſend vs to Chriſt.

And before we can be waſhed and cleanſed from our ſinnes in the blood of CHRIST, we muſt haue a godly ſorrow, which wil ſend vs CHRIST IESVS, we muſt ſee our filthineſſe and vncleanneſſe, how we ſtand in need to be waſhed: and wee muſt deſire it with *Dauid*, and begge it, O Lord, waſh me, rinſe me, bathe me in the blood of CHRIST. Secondly, we muſt haue the hand of faith, by which wee muſt lay hold on Chriſts blood, and be ſprinkle our ſoules with it: euen as a man doth waſh his face with his hand: ſo faith is the hand of the ſoule, to lay hold and apply Chriſts blood, and the merit of it, to cleanſe vs, and waſh vs from all our ſinnes.

But alas (poore ſoules) you ſhall ſee many a man and woman that are very curious and carefull to waſh their bodies, and to waſh their clothes: They will not ſuffer the leaſt ſpot in them, but looke to haue them waſhed; yet they can goe from yeare

to

to yeare, with moſt vile and filthy ſoules that euen ſtinke with ſinne, and neuer deſire to to bee waſhed and rinſed; yea many of thoſe, who ſeeme to be very gay and faire outward, carry filthy and vncleane hearts within: And if a man could but ſee into their hearts, and ſee the filthy ſpottes of ſinne, hee would euen ſtop his noſe, and not indure the ſtinke of them.

VERSE. III.

3 *For I acknowledge mine iniquities, and my ſinne is euer before mine eyes.*

THe Prophet *Dauid* hauing intreated for fauour & grace at Gods hands, for the pardon of his great and grieuous ſinnes, hee doth heere labour to moue the Lord to pitty him, and to take compaſſion vpon him: becauſe hee doth now moſt frankely and freely

Dauids reaſon from his former petition.

ly confesse his sinnes, is truely touched and grieued for them: yea his poore conscience is now vpon the racke, wounded and distressed, and exceedingly afflicted, and therefore he intreateth the LORD to pitty him: For I acknowledge and confesse my sinnes against GOD, in thy sight, before the Prophets, and before all thy people, yea the whole Church of God; by leauing this Psalme as a testimony of my true Repentance and sorrow for them.

Doctr. 1. Confession euer goeth before remission.

Hence marke, that there is no place for mercy, nor any fauour to be looked for at GODS hands; nor any pardon of sinne, before a sinner truely humbled, doe freely and frankely confesse the same, and humbly acknowledge, with griefe of heart, his sinnes vnto the Lord: Where wee are to obserue two things: First, the person to whom wee must confesse our sinnes: Secondly, the manner how we must confesse them.

Person to whom.

For the person to whom wee must confesse, it is GOD, as this example of

of *Dauid* doeth teach vs, *Verse* 4. *Against thee, against thee onely haue I sinned.* Againe, *Psalm.* 32.5. *I saide, I will confesse my sinnes vnto the Lord, and so thou forgauest the wickednesse of my sinne.* It is true indeed, we may by our sinnes wrong men, as *Dauid* did *Vrias.* But being sinne, the chiefest wrong is vnto the Lord, The Scribes and Pharises, though they were corrupt in many things else, yet they held this for a trueth, that none could forgiue sinne but GOD onely, *Marke* 2.7. And this doeth the Lord testifie of himselfe, *Esay* 43.25. *I, euen I, am he that putteth away thine iniquities for mine owne sake* 1.Iohn 1.9. *If wee confesse our sinnes God is faithfull & iust to forgiue vs our sinnes.* Besides these preceps in the word of God there is recorded the Repentance of GODS children, who haue humbly acknowledged their sinnes vnto GOD, as *Manasses*, 2. *Chronic.* 33. *Dauid*, 2. *Sam.* 12. The Prodigall Sonne, *Luke* 15. So true is that saying, *Prouerb.* 28.13. *He that hides his sinnes shall not prosper: but*

but hee that confesseth them shall haue mercy. And this did *Dauid* proue by his owne experience, that so long as he held his peace, *Psalme* 22. 5. and did not acknowledge his sinnes vnto the Lord, but concealed, smothered, and hid them, so long his poore conscience was vpon the rack, his soule was troubled and greatly disquieted: but after he had confessed them, and repented of them, the Lord forgaue them, and shewed him mercy.

Secondly, wee must confesse our sinnes also vnto men, and that both priuately and publickely, as the quality of the sinne requireth. For howsoeuer wee condemne Auricular confession, as hauing in it nothing but pollicy, and a racke to the conscience: Yet wee doe not onely allow, but call and cry for that voluntary confession, which euery Christian ought to make to their godly patron, of such sinnes as disquiet the conscience: and no doubt, great blessings, and comfort, follow them that vse this godly practise: And therefore,

Iosua

Iosh. 7. 10. When *Iosh.* laboured to bring *Achan* to a sight of his sinne, he sayth, *My sonne, I beseech thee giue glory to the Lord God of Israel, and make confession vnto him, and shew me now what thou hast done.* Againe, Confession must be made vnto men, and that in respect of the Church, that the Congregation that hath beene offended, may be satisfied, as also that others may bee terrified from falling into the same sinnes, 1. *Timot.* 4. 20. *Them that sinne, rebuke openly, that the rest may feare.* And last of all, in respect of the sinner himselfe, that thereby he may be the more humbled, as that incestuous person, 2. *Corinth.* 2. 7. That was deliuered vp to Sathan for his sinne, which brought him to humiliation: Whereas otherwise if the punishment were laide onely on their purse, few or none would regard it.

But withall wee must know, that a man is not bound to confesse his sinnes to the Ministers onely, and to none else, (as Papists would haue

men

men doe it to a Frier:) But hee may make choyce of any other Christian friend, according to that of St. *Iames*. *Iam.5.16. Acknowledge your faults one to another, and pray one for another, that yee may be healed.*

Vse 1. Seeing true and harty Repentance cannot goe without a free and franke confession of sinnes, and a hearty and humble acknowledgement of them. Firſt, this condemneth all those who are so farre from confessing of them that they are not ashamed to iustifie their sinnes, euen to patronize them, to pleade for them: as tell men of their sinnes and impieties, they answer what need you care, you shall not answere for my sinnes, take care for your selfe: so reproue swearing, drunkennesse, pride, &c. and men are so farre from being humbled, and confessing them, that they iustifie them, and say, they doe but as others doe, it is the fashion, and they are not alone: and this is a corruption that wee haue all by kinde, to dissemble our sinnes our mothers breasts haue giuen vs

no

to other ſucke, *Adam* our firſt Parent hath taught it vs, *Geneſ.* 3. 12. when he was examined, hee poſted off the matter from himſelfe vnto his wife, *The woman that thou gaueſt me, ſhe gaue me of the fruit, and I did eate:* And *Eue* quickly cleared her ſelfe, poſting off the matter to the Serpent, *The Serpent beguiled me, and I did eate.* And ſo it is with vs all, we are loath to make any confeſſion of our ſinnes vnto God. Mens ſinnes breake forth euery day, lying, ſwearing; drunkenneſſe, malice, &c. But, where is that man to be found, that hath any care to ſatisfaction. This while men doe not confeſſe them, they can haue no pardon of them, *Luke* 13. 5. *Vnleſſe yee repent, yee ſhall periſh.* Now confeſſion is a ſpeciall part of true Repentance.

Vſe 2.

Seeing there is no pardon of ſinne till wee doe confeſſe it, and humbly acknowledge it: Let vs euery one freely acknowledge and confeſſe our ſinnes vnto the Lord, lay them open and naked before him: It is the beſt way

way to get the pardon of them at his hands. Indeed in the Court of man to confesse our sinnes, is the next way to bring shame and punishment: but in the Court of GOD it is not so, but the next way to haue them couered, is to vncouer them, and to lay them open vnto the LORD: *I haue sinned*, saith *Dauid*, 2. *Samuel* 12. *The Lord hath taken away thy sinne, thou shalt not die*, saith the Prophet: When wee confesse them, then he will couer them. *If wee iudge our selues, wee shall not be iudged of the Lord:* Oh then let vs not feare to confesse our sinnes, and lay them open vnto the LORD with griefe and sorrow: yea, let vs deale as a poore prisoner condemned at the Barre, or as a poore *Lazer* or cripple, shew our soares, and lay open our wounds, and by that meanes we shall moue the LORD to pitty and compassion.

1 Cor. 11. 31.

The manner how we must confesse our sinnes.

Secondly, that we may so confesse our sinnes, and make such an acknowledgement of them, as may bee a true confession, and to bring with

with it true and vnfained Repentance.

Wee muſt firſt take heede that wee doe knowe our ſinnes, the number of them, the greatneſſe of them, the danger of them, how they make vs moſt vile in the ſight of GOD, and moſt loathſome: Wee muſt knowe that wee deſerue Hell-fire, and eternall condemnation for them. For till a man knowe his ſinne, and his conſcience bee conuicted for it, and withall ſee the danger of his ſinne, hee will neuer humbly and heartily confeſſe the ſame.

I knowe (ſaith *Dauid*) *mine iniquity*: So did *Peter*, although, for a time, he did he knew not what, as a man in a trance (for ſinne may well be called madneſſe) yet afterward hee bethought himſelfe, and conſidered what hee had done, and lamented his folly with teares: And this is required of vs all, *Lament.* 3. 40. *O let vs ſearch and try our wayes, and turne vnto the Lord*: And the Lord complaineth, *Ieremy* 8. 6. That hee did hearken, to ſee if there were any man that would

would repent and turne vnto the Lord: but *there was no man saide, what haue I done?*

And surely, this complaint may bee taken vp against the people of this Land, that notwithstanding GOD hath cryed and called vnto vs so often from Heauen, by his powerfull voyce in his Word, by his mercies and by his iudgements; so sensible, that if the Magicians in Egypt were amongst vs, they could doe no lesse then acknowledge it the finger of GOD: Yet where is the man almost to bee found that looketh backe vnto his owne wayes, to aske this question of his owne heart to say; *Alas, what haue I done?* or with *Dauid* heere; *I know mine iniquities.*

Now there is a two-fold knowledge of sinne. First, Generall. Secondly, Speciall Generall knowledge neuer worketh any reformation; for this is found (for the most part) in all men, which can say they are sinners. But there is a speciall knowledge of sinne, which GOD will once discouer vnto

vnto vs either in mercy to our good and ſaluation, as heere to *Dauid*, to *Peter*, to *Mary Magdalen*, *&c.* or elſe in wrath as hee did vnto *Iudas*, *Caine*, *Achitophel*, *&c.* to their finall condemnation; which may teach vs all to pray vnto the LORD ſo to giue vs the ſight of our ſinnes, as that wee neuer deſpaire of his mercy, that our ſinnes may neuer riſe vp againſt vs to our confuſion.

Secondly, our confeſſion of our ſinnes muſt proceed from ſorrow of heart for them, with a hatred of them, ſo as nothing doe more grieue vs then our ſinnes.

And this our Sauiour Chriſt inſinuateth, *Math.* 11.28. *When hee calleth* onely ſuch vnto him, as are *weary and laden*, euen ready to faint vnder the burthen of their ſinnes, And this doth *Dauid* himſelfe confeſſe, *Pſalme* 38. *My ſinnes* (ſaith he) *are as a weighty burthen, too heauy for me to beare:* for when men can runne away with their ſinnes, as though they were as light as a feather; it is an euident to-

ken they were neuer throughly humbled for them.

Thirdly, it must bee franke and free, not wrung out by compulsion, as sometimes a wicked man, sometimes vnder the rod may confesse his sinnes, as *Pharaoh*, *Iudas*, and the like: But this confession was onely by compulsion wrung out of them; it came not from any sorrowe or hatred of sinne, but for feare of iudgement and punishment. But wee must bee as forward and as ready to confesse them to the glory of GOD, as wee were to commit them to his dishonour. Thus did *Dauid* confesse his sinne, *Psalme* 32.5. *I acknowledge my sinne vnto thee, and mine iniquities haue I not hid.* It must bee without all excuse or lessening of our sinnes, wee may not mince them, or excuse them, but lay them open in their colours, rather aggrauating them, then lessening them.

Ex.10.17. Math.26.

Fourthly, wee must confesse our sinnes. with a purpose to forsake them according to that of the Prophe

Esa

Esay 55. ver. Let the wicked forsake his waies, and the vngodly man his owne imaginations, & returne vnto the Lord. There must bee in vs a desire to forsake all our sinnes, and euery wicked way, else there is no true Repentance: For one sinne is a sufficient hold for Sathan, and a sufficient barre to keepe out Christ Iesus: as we may see by the example of *Herod*, *Marke* 6. of *Iudas*, *&c.*

This sheweth that most men and *Vse* 1. woemen doe not truely repent: For though they can say, *God be mercifull vnto vs, we are all sinners:* yet in particular they see it not; no, they thinke they keepe the Commandements of GOD: a man can very hardly perswade them that they breake any of the Commandements in particular; although in Generall, and in confused manner they confesse themselues to bee sinners, yet in particular they doe not so: Nay, they are so farre from aggrauating their sinnes, that they rather extenuate them by all meanes possible; *I am not alone, nor*

I am not the first, nor I hope I shall not be the last: as for any griefe or sorrow for sinne, it is farre from them, and they are farre from it.

Vse 2. This sheweth, that those, who though they confesse themselues sinners, yea, in particular; yet because they doe it not with feeling, with hatred and detestation of sinne: therefore they be faulty: for we should euen with right heauy hearts, and wounded soules confesse our sinnes, with the greatest hatred of them as possible we can: so, as often as we speake of them, it should make our hearts to earne, and teares to stand in our eyes.

Psal. 32. 5.

Vse 3. But most of all are heere condemned those vile beasts and filthy sinners, who are so farre from speaking of their filthy and beastly sinnes, with hatred and dislike, that they doe in brauery speake of them, with a kinde of ioy and delight: Now, who would euer thinke a man to be so vile, to brag of his owne shame, to boast of his owne filthinesse! If a prisoner

going

going in the way to the gallowes, ſhould then brag of his robberies, and villanies, and be proud of his halter, what a deſperate thing were that? And yet, ſuch filthy beaſts there be in the World, who are not aſhamed to boaſt out their owne ſhame and filthineſſe, to talke, yea, to brag of their owne vncleanneſſe, and of their filthy drunkenneſſe, how they haue drunke ſo many dozens; how they haue made ſo many drunke: Oh wretched men! it is a wounder the houſe falleth not on them, or that God raineth not fire and brimſtone from Heauen to conſume them.

And my ſinne is euer before mine eyes.

Dauid hauing ſhewed, how that he had freely confeſſed and acknowledged his ſinnes vnto the Lord, heere hee ſheweth the cauſe which mooued him ſo humbly to acknowledge the ſame; namely, becauſe they were euer in his ſight, and before his eyes:

Cauſe that mooued *Dauid* to confeſſe his ſinne.

eies: As if hee would haue sayd, howsoeuer I haue a long time lay snorting in sinnes, and did not feele and see the danger of them; yet now, being told of them by the Prophet, I see them, and so behold them, that my conscience accuses me for them, and I can haue no rest, but my wounded Conscience doth vrge me and compell me to confesse my sinnes vnto thee.

Where first of all we may behold the cursed nature of sinne, when the deuill tempts a man vnto it, he doth euer hide the misery of sinne, the curse of GOD due to sinne, the torments of hell, and the damnation of both body and soule in hell for euermore: These things the deuill doth labour to keepe from mens eyes; buzzing onely in their eares, the profit of sinne, gaine, commodity, pleasure, delight and sweetnesse of sinne, that so, shewing them onely the golden baite of sinne, and hiding the poysoned hooke, hee might moue men to runne headlong into all sinne: But when

when Sathan gets his purpoſe, and men bee in his ſnare, and fallen into ſinne: Oh! how will hee then preſſe their poore conſciences? then hee will loade them, and ſet out their ſinnes to the full, in a moſt vgly manner; nothing then but Hell-fire, damnation, and the curſe of God; that ſo (if it be poſſible) he may draw them into the gulfe of deſpaire.

O that men could conſider this in time! How ſinne will one day change her countenance, howſoeuer it commeth at firſt in a flattering manner, pretending nothing but friendſhip, but in the end, will leaue a ſting behind it; euen a guilty conſcience, terrour of minde, and anguiſh of ſpirit. Wherfore let vs flie from ſinne, as from the biting of a Serpent, that we be not ſtung therewith vnto eternall death: Knowing *that the wages of ſin is death. Rom. 6.23.*

Doct.2. An accuſing conſcience the meanes to bring men to Repentance.

Where as *Dauids* ſinnes being alwayes before him, did vrge him to confeſſe them, yea to repent, and beg the pardon of them: wee learne that

the remembrance of our ſinnes, and the calling them to minde, together with conſcience accuſing for them, is the vvay and meanes to come to true Repentance, to make a man confeſſe them, and begge the pardon of them: whereas if they ſlippe out of our mindes, or wee knowe them not, nor wee finde not our Conſciences to accuſe vs of them: Alas! we can neither confeſſe them, nor truely bee humbled, and begge the pardon of them: And therefore *Dauid* confeſſeth heere, that by reaſon his ſinnes were euer before him, hee was continually vexed and totmented with the horrour of them, his conſcience ſtill accuſed and auoyded him, and therefore hee is conſtrained and vrged humbly to confeſſe them, and to begge the pardon of them at Gods hands.

Whereas the wrath of God doeth euer follow ſuch as haue ſleepy and drowſie conſciences, giuing them ouer to a reprobate ſenſe, to a ſlumbering ſpirit, and to hardneſſe of the heart,

heart, that they fall to be paſt feeling and cannot repent, *Rom.* 1.28. *Such as regarded not to knowe God, hee gaue them vp to their hearts luſts, vnto all vncleanneſſe, and puniſhed one ſinne with another.* And ſurely it is iuſt with God, that hee ſhould forſake vs with his grace, that haue forſaken him by our ſinnes: According to that of the Prophet, *Pſal.* 81.11. *My people would not heare my voyce, and Iſrael would none of me: So I gaue them vp vnto the hardneſſe of their hearts, and they haue walked in their owne counſels.*

Sight of ſinne firſt ſtep to Repentance.

So then hence wee learne that a man will neuer repent truely of his ſinnes, ſeeke to God for pardon, neither is there any other way or meanes to be reconciled to God, but this, to feele the weight and burthen of his ſinnes, and feeling his conſcience to accuſe him, to vexe and to wound him till he find God to be mercifull, and reconciled vnto him, for the pardon of them, and the appeaſing and quieting of his conſcience.

Vſe 1.

Seeing till ſuch time as the conſci-

ence

ence bee wounded for ſinne, and vexed and tormented with it, a man will neuer ſeeke for pardon. Then wee learne hence, that no man can taſte of the ſweetneſſe of GODS mercy in CHRIST for his ſaluation, till hee haue taſted of bitter fruite of ſinne, and of a wounded and diſtreſſed conſcience: Looke on *Dauid*, on the Iewes. And as for thoſe that would taſte of Gods mercy, and yet are loath to feele the ſmart of ſinne, they deceiue themſelues. Wee ſee that ere the body bee purged, men muſt taſte of bitter pilles, of bitter potions: And as for thoſe who neuer felt any ſuch griefe nor wound of Conſcience, no ſuch aſtoniſhment for their ſinnes, they may iuſtly feare their Repentance is not ſound, that they haue not, as yet, beene truely humbled: For it is certaine, that before wee can truely repent and bee reconciled to God, wee muſt haue the feeling of the ſmart of ſinne, and finde our hearts troubled, and our conſciences wounded.

Pſal. 6. 32. 77. Act 2. 37.

Such may ſuſpect their Repentance who feele not ſinne to wound their conſcience.

This

This confutes that fond and fooliſh Opinion of many in the World, who if they ſee any one wounded for ſinne, diſtreſſed in ſoule, crying out of his miſery, and feeles his conſcience exceedingly wounded, and begins euen to diſpaire of GODS mercy: what doe men iudge of ſuch a man, ſurely, that it is nothing but melancholy and dumpiſhneſſe; and therefore they counſell him to bee merry, to go to merry company, to put away ſuch odde conceits, ſuch vaine, and fooliſh fancies: but alas poore ſoules, they conſider not that it is the ſpeciall worke of GOD, wounding the conſcience for ſinne, that they feele the anger of GOD for ſinne, and are troubled and vexed for that, and till GOD giue mercy, and reconciliation be had in CHRIST, there can be no peace.

Vſe 3. Dead conſcience, a heauy iudgment.

We learne hence, that it is better to haue an accuſing conſcience for ſinne, then to haue a dead conſcience, a benummed conſcience: a ſleepy and ſlumbering conſcience: a ſeared and frozen

frozen conſcience, for if a mans conſcience doe daily bring his ſinnes to his minde, ſo that he ſees them before his eyes, then he will be grieued for them, but will confeſſe them and begge the pardon of them: but when a man hath a ſlumbring conſcience that is benummed, then he goes on in ſinne from day to day, neuer feeleth any ſmart of it, nor euer deſires the pardon of it; as the poore Iewes, who ſeeing their fearefull eſtate, cry out, *What muſt we doe?* ſo doe all wounded conſciences, ſeeing their fearefull ſinnes and damnable eſtate crye out for mercy, and ſeeke for pardon.

Acts 2. 37.

Oh it is a fearefull iudgement of GOD to haue a ſleepy or a drowſie conſcience: It is like a wilde beaſt, which ſo long as it lies a ſleepe, ſeemeth very tame and gentle, but when he is rowzed, flies into a mans face: Euen ſo, howſoeuer a mans conſcience may ſeeme for a time, to be quiet; and men may thinke they haue a good conſcience indeede, yet being

ing awaked by the hand of God, it will rent out euen the very throat of their ſoule.

Seeing *Dauid* doth acknowledge heere that his ſinnes beeing euer before him, awaked him, and vrged him inſtantly and earneſtly to ſeeke for pardon: Wee learne that it is a good thing for vs to call our ſinnes to account, to haue them often in minde, to ſet them before our eyes, the greatneſſe, number, and haynouſneſſe of them. *Doctr. 3.* Neceſſary duety to call our ſinnes to account.

Firſt, it is a good meanes to prepare vs to true Repentance and humiliation for them. Lam. 3. 40.

Secondly, it is a ſpeciall meanes to make vs to hate and diſlike them, ſeeing the danger of them, how loathſome they be in Gods ſight.

Thirdly, the remembrance of our ſinnes makes vs wary that we fall not into them againe, but our former fals make vs take heede of falling in time to come.

Fourthly, the remembrance of our ſinnes make vs pitty other men: becauſe

cause, though they fall dangerously, yet we know wee haue fallen as well as they, therefore we hope well, God will giue them Repentance.

Fiftly, the continuall remembrance of our owne sinnes, puts vs in minde of GODS mercy in the pardon of them: And when men easily suffer their old sinnes to passe away and slip out of their mindes, they will easily fall into new, and easily forget the mercy of GOD, and how much they be bound vnto him: *Paul* he giues vs an excellent example, who remembring how hee had prosecuted the Church, sayth: *Notwithstanding, God was mercifull vnto me:* So that the continuall remembrance of our sinnes, puts vs in minde of Gods mercifull dealing with vs, and must stirre vs vp to thankfulnesse. 1. Tim. 1.

For if we forget them, the LORD will remember them; and if wee remember them, the Lord will forget them. This then should make euery man beware how hee forgetteth his sinnes, and casts them carelesly behind

hind his backe; for this is a ſigne that GOD remembers them, and vvill call that man to account for them.

This ſhewes the great impiety of thoſe men and woemen, who ſeeke all meanes to put their ſinnes out of their mindes, to ſmother the cheekes of their conſciences, by ſports end paſtimes, by merry company, or by ſome other meanes to keepe themſelues from the ſight of their ſinnes, they cannot abide to heare of them by others, or to thinke of them themſelues, but put away the remembrance of them by all meanes poſſible: How ſhould theſe euer repent and bee humbled for them, how ſhould they confeſſe them with teares, and begge the pardon of them? *Vſe 1.* Note of a wicked man.

It muſt ſtirre vs vp to the ſerious and often meditation of our ſinnes, to keepe them in memory, our old ſinnes and new ſinnes, open and ſecret, euen the ſinnes of our youth to humble vs, and to cauſe vs to keepe in minde the endleſſe mercy of God *Vſe 2.* Pſalm. 25.

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in pardon of them: and therefore wee should doe well to set some time apart to call our life to account; *Tremble and sinne not: commune with your heart vppon your bed, and bee still:* Where *Dauid* cals vpon *Sauls* Courtiers, to feare Gods iudgements and threatnings. It is a speciall meanes to humble vs, and to moue vs to Repentance, to keepe a note of all our sinnes, and slips, and falles, that we may euer haue matter to humble our hard and stony hearts.

Psal. 4. 5.

Vse 3. Cause why so few doe repent.

Wee see the cause heere why so fewe doe truely repent and confesse their sinnes to GOD, and begge the pardon of them; namely, because their sinnes be euer out of their sight, though they pry into, and espie the sinnes of other men, and haue them in their sight, yet doe they cast their owne behind them: and by that meanes neuer setting their sinnes in sight, they forget them, neuer bee humbled for them: but the LORD threatneth all such, that if they will not set their sinnes before them, then will

will he take the paines to set them all in order before them, one by one, *Psalme 50. I will reproue thee, and set before thee the things that thou hast done, O consider this, yee that forget God, lest he teare you in pieces, and there bee none to deliuer you.*

When as *Dauid* sayeth in the confessing of his sinnes, that they were euer in is sight; first, they all this while grieue and vexe him, wound his soule and conscience, wee learne that sinne once knowne and felt, doeth so accuse and wound the conscience of a poore sinner, that there can bee no rest and quietnesse vntill it bee pardoned: For it was euer in his sight, and before his eyes, troubling and vexing his minde, and wounding his conscience. And as it was with *Dauid*, so it fares with euery poore sinner, after the LORD in mercy opens our eyes, to come to the knowledge of sinnes and our misery by them, so as our conscience doeth accuse vs, and wee feele the weight of Gods anger pressing downe our soules; there can

Doctr. 4. Sin once knowne doth euer accuse till it be pardoned.

be nothing but Hell and anguish for the present time: nothing but extreame sorrow and vexation of spirit, till wee finde some comfortable answere from GOD for the pardon of them. As wee see a poore prisoner arraigned, conuicted, and condemned to death; there is nothing but sorrow and griefe, no ioy in wife, child, friends, lands, liuings, gold, or siluer, meate or musicke: onely the gracious pardon of the King can reuiue him, and make him a glad man. So it is with a poore sinner arraigned in his owne conscience for sinne, conuicted and condemned in his owne soule, before the barre of GODS Iudgement: nothing can now comfort him and cheere him vp, and reuiue his wounded conscience, but the gracious pardon of GOD, the generall pardon of GODS mercy, sealed with the blood of the Lambe of GOD, that takes away the sinnes of the world.

Note.

Vse 1. This shewes the miserable and pitifull estate of many thousands in the world,

world, who lie in sinne, rot in sinne, and neuer seeke for pardon, neuer seeke for mercy at the hands of God: and if they finde and feele their sinnes, then they runne to this vanity and that pastime, to smother the checks of their Consciences, and by merry company, eating, and drinking, carding, dicing, &c. seeke to stop the mouth of their consciences, and to smother it: But alas, we see this is cold musicke for a wounded conscience; *Saul* thought to haue preuailed by this, at what time he called *Dauid* to play, and make musicke before him, but by and by his wound was greater: for these men that seeke by such deuices to stop the mouth of their consciences, they do as a man that is in the fit of a burning Ague; he is hote, and to coole his heate, he drinketh a draught of cold water, that indeed (for the present) will somewhat alay the heate of his stomacke, yet by and by his fit is increased, and made the worse.

Indirect course that worldlings take.

Let vs neuer giue any rest vnto *Vse. 2.*

our ſoules, till wee haue gotten the aſſured perſwaſion of the pardon of all our ſinnes: For ſo long as the conſcience doth accuſe for ſinne, ſo long wee ſhall finde no reſt nor quietneſſe; no, there is no peace till wee be reconciled to God by true Repentance: And till the conſcience leaue accuſing, let vs neuer leaue repenting and humbling our ſelues for the pardon of our ſinnes.

Rom. 5. 1.

It is to be obſerued, that *Dauid* in the confeſſion of his ſinne, ſayth, *I acknowledge my ſinnes*: Not ſpeaking of his great ſinne of Adultery alone, but of many ſinnes wrapped vp together: for hee did not onely commit adultery with *Berſhaba* the wife of *Vrias*, but ſheade his guiltleſſe and innocent blood: Yea with him cauſed, as it is like, many of his good ſubiects and loyall Souldiers to be ſlaine: He ſought to couer his ſinne cloſly and cunningly, by bidding *Vrias* to goe home to his wife, that ſo the childe might be thought to be his: And to all theſe he added this, that hee layd the

the whole Church of God open to the enemy, to the anger of God.

Hence then note for our inſtruction, that *Dauid* confeſſing that one ſinne will neuer goe alone, but ſinne goes by couples, by heapes, one in the necke of another: As hee that taketh a Chaine by the end, and pulleth but one lincke, all the reſt doe follow: So, if a man let liberty to one ſinne, that ſinne will not go alone, but draw another: Adultery will often bring murther with it, ſwearing, lying with it: So drunkenneſſe, whoredome, &c. The Apoſtle biddeth vs, *Not to walke as children of darkeneſſe, in ſurfeiting and drunkennes, not in chambering and wantonneſſe, not in ſtrife and enuying*: ſhewing vnto vs, that ſinnes goe by couples, and one draweth on another, and will hardly go alone.

Doctr. 5. Sin neuer goes alone

Ro. 13. 13

It is like the Gangreene or Canker, it fretteth and eateth further and further; the hand infecteth the arme, and the foote the legge, and ſo one member another, till it hath diffuſed it ſelfe ouer the whole bodie, if the

part that is infected be not cut off at the beginning. This doth the Apoſtle teach, 2. *Tim.* 2. 16. *Seay prophane and vaine bablings, for they increaſe vnto more vngodlineſſe, and their word will fret as a Canker.* Saint *Iames* alſo ſheweth the fruitfulneſſe of ſinne, ſaying; *When Luſt hath conceiued, it brings forth ſinne, and ſin when it is finiſhed, it brings forth death.* And as ſin doth enceaſe, ſo doe Gods Iudgements, *Leuitic. chap.* 26. 22, 23. *If yee walke ſtubbornely againſt me, and will not obey me, I wil then bring ſeuen times moe plagues vpon you, according to your ſinnes: yet if by theſe yee will not be reformed by mee, but walke ſtubbornely againſt me, then will I alſo walke ſtubbornely againſt you: And I will yet ſmite you ſeuen times for your ſinnes.* And thus we ſee againe how God will keepe a proportion betwixt our ſinnes and his puniſhments.

Vſe 3. Seeing this is the curſed nature of ſinne, that it will neuer go alone, but one will draw on another, whooredome, murther, hypocriſie, &c. it ſtands

ſtands vs all in hand to take heede wee giue libertie to no ſinne, liue in none, delight in none: for if we doe, we ſhall finde, that one ſinne will neuer goe alone: but let vs abhorre all, hate euery ſinne, and ſtriue againſt all: we ſee this common in the world, That if a man ſhall yeeld to one ſinne, by and by it will drawe him to an other: and often (as it was in *Dauid*) vvhoredome vvill bring murther with it, ſometimes of the husband, ſometimes of the childe, ſometimes of two or three: And therefore let vs bee carefull to ſhunne and to auoide euery ſinne, liue in none: For though one ſinne be enough to carry a man to the gulfe of Hell, yet one will neuer goe alone. *Note.*

Wee ſee this in the Example of *Caine*, *Geneſis* 4. 8. he was reproued of GOD for his malice conceiued againſt his brother; *But hee harkened not to the voyce of the Lord, but hardened his heart, and ſhead innocent blood, euen the blood of his brother.* This appeareth in *Iudas*, *Math.* 26. hauing

once entertayned couetouſneſſe in his heart, fell from couetouſneſſe to treaſon, and at the laſt, became a verie Diuell incarnate. The like wee may behold in *Saul*, 1. *Samuel Chap.* 16. 1. who fell away from GOD, ſteppe by ſteppe, vntill the Spirit of GOD had vtterly forſaken him, and he brake out into open rebellion againſt Almightie GOD. For as amongſt all the bleſſings which the LORD doth beſtow vpon the ſonnes of men in this world: a ſoft and tender heart is one of the greateſt, vvhich is checked and controuled, and ſoone made bleed: ſo there can be no greater curſe laide vpon man, then to haue a rebellious heart, which hoordeth vp euery day vengeance againſt it ſelfe.

VERSE IIII.

4 *Againſt thee, againſt thee, onely haue I ſinned, and done this*

this euill in thy ſight, That thou mayeſt bee iuſt when thou ſpeakeſt, and pure when thou iudgeſt.

IN this Verſe, and the two which follow, *Dauid* proceedeth in the humble acknowledgement and confeſſion of his ſinnes: firſt, his actuall ſinnes: ſecondly, from them he commeth to the fountaine and beginning of all ſinne: namely, his naturall corruption wherein he was conceiued and borne: and this original ſinne he ſpeaketh of in the next Verſe following.

In this verſe *Dauid* knowledgeth his ſpeciall ſinnes.

This fourth Verſe containeth in it two parts: firſt, a free knowledgement of his particular, ſpeciall, and actuall ſinnes: in the ſecond, hee doeth cleare, he LORD of all cruelty and iniuſtice, that howſoeuer the LORD hadde not onely ſharpely reproued him by the miniſterie of *Nathan*: but alſo puniſhed him, and grieuouſly afflicted him for his ſinnes, in taking away

Two parts

way the childe that was borne in adulterie: yet he doth acknowlede the Lord to be iuſt and righteous in all his wayes.

Two parts. In the firſt part of the Verſe, conſider firſt, the partry to whom he confeſſeth, *Againſt thee, Againſt thee onely*, where hee ſheweth the great dolour and extreame griefe of his minde for his ſinne againſt God, in that hee doubleth the wordes, *Againſt thee, Againſt thee:* Secondly, wee are to obſerue how hee doth acknowledge his ſpeciall and particular ſinne; namely, adultery, murther, and ſhedding of innocent blood, *I haue ſinned, and done this euill in thy ſight.*

1 *Againſt theſe:* Theſe words are expounded diuerſly: Firſt, that it is as much as if *Dauid* ſhould haue ſaid, Oh Lord, howſoeuer I haue grieuouſly ſinned, in committing adultery and murther, yet I haue ſo hid my ſinne from man, that there is none that knew it but thou alone: ſo that he acknowledgeth all the ſinne was againſt

gainſt GOD, becauſe no mortall man was priuy to his ſinnes.

Others expound it thus: That although *Dauid* had offended againſt man, yet he was eſpecially wounded and grieued, for that he had broken the Law of God: So that though it be true that hee had done great wrong to his faithfull ſeruant, and moſt loyall ſubiect *Vrias*, yet heere was that that killed his heart, and wounded him to the quicke; namely, becauſe hee had offended his moſt mercifull and louing God; as if he ſhould haue ſayd, O Lord my God; although the whole world ſhould cleare me, and no man liuing ſhould accuſe me, yet it grieueth me at the heart, becauſe I haue offended thee my moſt mercifull God.

Hence firſt I note, that howſoeuer a man may hide his ſinnes from men, and Angels, yet it is impoſſible to hide it from the all-ſeeing eyes of the Almighty. *Dauid* had committed adultery cloſely, he had laboured to hide it, and couer it, by marrying *Berſhaba*

Doctr. 1. A mans ſinnes are open before God.

ſhaba the wife of *Vrias*: But yet alas all his ſhiftes and cunning fetches could not hide it from God: He ſaw it, and obſerued it, and now *Dauid* confeſſeth the ſame; *Againſt thee, Againſt thee*: The like we ſhall ſee in *Ioſephs* brethren, when they ſold him into *Ægypt*; ſo in *Ieſabel* in putting *Nabaoth* to death: So in theſe dayes men bee cunning to commit adultery cloſly in the twi-light, in the darke corner, in cloſe and ſecret manner; to ſlie, ſteale, deceiue, commit adultery, fornication, and all vncleanneſſe: But (poore ſoules) they deceiue themſelues, for thou canſt not hide thy ſinnes from Gods all-ſeeing eyes, night and day is all one to him: Yea the Lord doth ſearch the very heart and reines, *Vnderſtanding our very thoughts long before*: 1 *Kings cha.* 8. 39. *The Lord ſearcheth all hearts, and vnderſtandeth euery worke of the minde.* Againe, *Pſal.* 139. 2. *Thou knoweſt my ſitting downe, and my riſing vp, thou vnderſtandeſt my thoughts long before. There is not a word in my tongue*

Geneſ. 37. 1. Reg 21. Reu. 2. 18. Pſal. 139. Be as thou ſeemeſt,

Or ſeeme as thou art

bu

but thou (O Lord) knoweſt it altogether
And ſurely, when this perſwaſion taketh place, that the Lord is preſent euery where, and ſees all things, there doth religion, conſcience, and obedience beginne in that man: For he that hath the Lord alwayes before him, will not greatly fall, *Pſalm.* 16.8. *Hebrew.* 4.13. For the Lord will finde out euery tranſgreſſion, though neuer ſo ſecretly concealed, which may teach vs in all things to keepe faith and a good conſcience; for although we may delude men, yet wee cannot deceiue the Almighty.

Vſe 1. Folly of ſinners deſcribed.

This condemnes the extreme folly and madneſſe of men and women, who if they can hide their ſinnes from men, they care for no more: And therefore doe they labour to commit them cloſely and cunningly; but vſe all thy skill, cunning, and policy, yet thou canſt by no meanes hide thy ſins from the cleare ſight of God.

Note.

Thou mayſt lie, diſſemble, and deceiue ſo cloſely, that no men nor Angell can detect thee: Thou mayeſt com-

commit adultery in the darke, and vnder a Canopy, ſo as no man liuing ſhall be priuy to it: thou maiſt ſteale when none can ſee thee; but all this while, remember that thou ſtandeſt naked before GOD: He ſee thee, his all-ſeeing eyes, like a flame of fire, pierceth into thy heart and intrailes. Many men like *Gehezi*, when they haue ſinned, can wipe their mouthes ſmoothly, and demurely ſay, *Thy ſeruant went no whither*: But let them remember euer, That it is impoſſible to hide their ſins from GOD, though they may couer them from men. But of this heereafter.

Heb. 4.13.

Vſe 2. This Doctrine may ſerue for an excellent preſeruatiue againſt all ſecret ſinnes; for this is the curſed Nature of man, to abſtaine many times from actuall ſinnes, onely for ſhame, of feare of puniſhment, which otherwiſe would make conſcience of no ſinne: Oh that ſuch men would remember, that though they be out of the ſight of men, yet they be in the

the preſence of the Almighty, hee ſees them, and beholdes them, euen in the darkeſt Night, and in the ſecreteſt corner, his eyes are like to a flame of fire, *Rev.* 2. 18. And although men may bleare the eyes of men, yet they cannot bleare the eyes of the Almighty.

It vvould bee an excellent meanes to bridle them, and to keepe them from many horrible ſinnes, vvhich otherwiſe they vvould commit. For the Lord looketh narrowly vpon vs, and ſearcheth very ſtrictly into vs, vvee can not haue the leaſt vncleane thought vvithin vs, but hee vvhich is moſt pure, doeth ſee and behold vs. Hee could diſcouer *Iudas* his hypocriſie, and therefore called him a Diuill, Hee ſees againe *Nathaniel* his ſincerities, and therefore pronounceth him a true *Iſraelite, in whom there vvas no guile.* So that they that commit ſinne in ſecrete, hee that ſees in ſecrete, will one day reward them openly. When *Caine*, *Gen.* 4. 5. brought into GOD an Oblation of the fruite of

of the ground, hee had no regard to him, nor to his offering, becauſe that the Lord ſaw the ſecrete hypocriſie of his heart. And this is the reaſon that *Dauid* vſeth to perſwade *Salomon* his ſonne, to haue a care to learne, and to practiſe the will of God, 1. *Chron.* 28. 8. *And thou Salomon my ſonne, know thou the God of thy Fathers, and ſerue him with a perfect heart, and with a willing minde, for the Lord ſearcheth all hearts.*

Doctr. 2. What ſorrow it is that accompanies repentance. The perſon whom he had offended.

VVhen as the Prophet *Dauid* repeateth the words, *Againſt thee, Againſt thee:* heere marke the extreame ſorrowe and griefe of *Dauids* heart, that hee had ſinned againſt his merciſull GOD, what was it that ſo grieued his ſoule? The ſhame of his ſinne could not: for that was not knowne but to GOD onely: neither feare of puniſhment; for what man durſt be ſo bould as to call him to account: but that hee had beene ſo vile and wretched, to ſinne againſt his moſt louing GOD, this was the thing that made his heart to bleed: which muſt

Dauids ſin aggrauated.

teach

each vs all this leſſon, That whenſo-
uer we fall into any ſinne, this conſi-
eration aboue all other ſhould ſinke
eepeſt into our hearts; namely, the
onſideration of the perſon vvhom
vee haue offended, and that not ſim-
ly againſt man, but againſt GOD
imſelfe.

And this ſinne of *Dauid* is aggraua-
d in diuers reſpects.

Firſt, *Nathan* telleth him, that
lmighty GOD hath giuen him that
ingdome, and the VViues of his 2. Sam. 12.
ORD, and if that had beene too
ttle, he would haue giuen more, 2.
am. 12.

Secondly, that *Dauid*, a man whom
OD had ſo honoured, that hee
ken him from a ſheepe-fold, and
ue him a Scepter; which, by his
ighty power, made him eſcape the
nds of all his enemies, and had
aced him with the gift of his Spi-
t: Who had made ſo great procee-
ings in Religion, and the worſhip
GOD: it could not but cut him
d wound him at the very heart, that

he ſhould ſo fowly fall.

Thirdly, in that his example ſhould bring a great ſlander to the Church of GOD, and open the mouthes of the vncircumciſed Philiſtimes, to reproach them and reuile them, as wee ſee in *Shemei*.

Fourthly, in that hee had by his ſin laide open the Church and people of God to his iudgements, to plague and puniſh them.

True note of repentance.

Now from this practiſe of *Dauid* we learne that which I taught before, namely, that the children of GOD are grieued for ſinne, becauſe it offends and diſpleaſes their mercifull GOD. *Dauid* needed not to haue beene ſo much troubled for his ſinne, either for ſhame, for it was not knowne but to GOD alone: or puniſhment, for none could call him to account: but that hee had offended his mercifull GOD and louing Father, it did torment and vexe his conſcience exceedingly: ſo euery child of GOD that truely repents of ſinne, hee is more grieued for ſinne, becauſe it offends GOD, than

for feare of ſhame or puniſhment. As wee ſee in *Dauid*, *Pſalme* 139. *I haue hid thy word within my heart, that I might not ſinne againſt thee.* The like wee may ſee in *Ioſeph*, *Geni.* 39. when hee was tempted to lewdneſſe by his adultreſſe Miſtreſſe, his anſwere is worthy to bee remembred of vs, *How can I doe this great wickedneſſe and ſinne againſt God?* The wrong that he ſhould haue done vnto his Maiſter, did not ſo much preuaile with him, as that hee knew hee ſhould ſinne againſt GOD: And the like may be ſayd of *Peter*, *Mathew* 26. Who remembring how kinde and louing CHRIST had beene to him, euen to pray to his Father for him, when Sathan deſired to buffet him: That told him, *Math.* 16. *That the gates of hell ſhould neuer preuaile againſt him.* The looking backe of this his Maiſter wounded him to the heart, that hee ſhould ſin againſt him, ſo cowardly to deny him.

Well, ſeeing this is the nature of true Repentance, of godly ſorrow, *Vſe* 1.

and remorce of conſcience for ſinne, that the childe of God is grieued for ſinne, becauſe it diſpleaſeth GOD his moſt louing and mercifull Father, as in *Ioſeph*, *Dauid*, the Prodigall ſonne, &c. Let vs labour to finde our hearts thus affected, that wee can mourne for ſinne, becauſe it is ſinne, and offendeth GOD our louing Father; though none knew of it, nor could accuſe vs for it; nay, although there were no hell, nor iudgement to condemne vs, yet that wee finde our hearts wounded for our ſecret ſinnes, for our cloſe ſinnes and hidden corruptions; becauſe wee know they offend our moſt gracious GOD and louing Father.

Let it be farre from vs to ſay with *Pharaoh*, *Exod.* 5. *Who is the Lord?* that I ſhould be affraid to ſinne? Oh! know (O man) whatſoeuer thou art that exalteſt thy ſelfe in this manner, to ſinne with a high hand againſt the Lord, That the Lord is as a conſuming fire: It is hee that drowned *Pharaoh* for all his pride, *Exodus* 14.

It

It is hee that made *Ieruſalem* a heape of ſtones, *Mathew* 29. It is he that ſent lice vpon *Herod*, *Acts* 12. and fire vpon *Sodome*, *Geneſis* 19. Learne therefore to know GOD aright; and it will make thee quake and tremble to ſinne againſt him.

This ſheweth that moſt mens Repentance is but counterfeit and vnſound; for were it not for feare of ſhame and puniſhment, they could bee content to commit ſinne, to liue in ſinne from day to day, as *Potiphars* wife tempted *Ioſeph* continually to ſinne and vncleanneſſe, alas ſhee thought not, that GOD ſhould ſee or behold it: But whatſoeuer thou art, vnleſſe thou finde thine heart humbled for thy cloſe and hidden ſinne, and ſecret corruption, I tell thee thou art not truely humbled: the verieſt beaſt and Atheiſt that euer liued may confeſſe his knowne ſinnes, and in regard of the ſhame and puniſhment bee ſorry them, as *Pharaoh*, *Iudas*, *Saul*, *Simon Magus*, *&c.* but heere is godly ſorrow which brings

Vſe 2.

Geneſ. 39.

Exo. 20. 17
1. Sam. 15.
Mat. 27. 3.
Acts 8. 25.

Repentance neuer to bee repented of, to bee grieued for ſinne, though wee ſhould haue neither ſhame nor puniſhment, ſeeing it offendeth a gracious and mercifull God. As wee ſee two children, one is a naturall, louing and dutifull childe; and hee is loath to offend his father, though he neuer corrects him, becauſe hee ſees his father kinde vnto him: Another that is of a froward nature, hee is loath to ſinne before his father, for feare of the whippe, and therefore out of his fathers ſight hee will play his prankes.

A ſimile.

Doctr. 3. A penitent perſon neuer excuſes his ſin.

In that *Dauid* thus layes open his ſinne, though it was ſecret, and doth aggrauate it: We learne that hee that truely repenteth of his ſinne, will not excuſe it, mince, hide, and cloake it, and ſeeke ſtarting holes to conceale it: But he will truely and humbly acknowledge it, lay it open and make it manifeſt vnto God: hee doth not blame the folly of the woman; nor by any meanes ſeeke to hide his ſinne, but layeth it open before the Lord,

Againſt

Againſt thee haue I ſinned: ſo it is the manner of Gods children that do truely repent to lay open their ſinnes in the worſt and vileſt manner, to make them greater, nor leſſer.

Well then, this doth ſhewe, that thoſe men are not truely humbled, neither yet haue truely repented that doe ſeeke ſtarting holes for ſinne: I am not alone, if I goe to Hell, I ſhall haue more company: It is but the faſhion, and if I doe no vvorſe then ſweare by Faith, Troth, &c. the Lord, I hope, will pardon mee: This excuſing and cloaking of ſinne, is a ſigne of a naughty and diſſembling hearts, that that man or vvoman is not truely humbled as they ſhould: Wee ſee this in *Saul*, hee vvas ſo farre from aggrauating and increaſing his ſinne, that hee found out many excuſes, *The people did it, and it was to offer ſacrifice.* So the vvicked at the day of Iudgement are farre from confeſſing their ſinnes, that they excuſe them: ſo that it is a note of a vvicked and graceleſſe heart to excuſe ſinne, to hide it, and

Vſe. 1. Note of wicked men.

1. Sam. 15. Math. 15.

Pro.28.23. couet it, and he that doth so, shall neuer finde mercy.

Against thee, Against thee onely haue I sinned.

IT may heere bee demaunded how *Dauid* could say that hee had onely sinned against GOD? Did he not sinne against *Vrias* his faithfull seruant, and louing subiect; first, in committing adultery with his wife, and then in causing his innocent blood to be shedde? How then could *Dauid* say heere, *Against thee onely haue I sinned*?

I answere: First, *Dauid* had sinned indeed against *Vrias*, and that two manner of waies; first, in his wife, not in his goods, for then perhaps hee might haue made amends, but taking his wife out of his bosome (as *Nathan* telleth him) hee could neuer make a recompence: When *Abimeleth* a Heathen King, *Genes.* 20. did ignorantly take *Abrahams* wife into his house,

houſe, when hee knew the ſame) although hee defiled her not) gaue *Abraham* a large gift for ſatisfaction. What ſatisfaction then might *Dauid* giue, being not a heathen man, but a Prophet of the Lord, who wittingly takes the wife of *Vrias*, and defiled her?

Secondly, beſide his wife, hee taketh away his life alſo: The Diuell could ſay, *Iob.2.4. Skinne for skinne, and all that man hath, will hee giue for his life*: yet as precious as a mans life is vnto him, *Dauid* addeth this iniury to the former, taking away his life alſo.

Againe, *Dauid* ſinned, not onely againſt the husband, but againſt the wife alſo, corrupting her chaſte minde, and alluring her vnto follie.

And vnto this ſinne committed againſt *Vrias* and his Wife, I might adde the ſinne againſt the childe begotten in Baſtardy; the Innocent blood of all thoſe of his loyall Subiects that were ſlaine with *Vrias*, his ſinne

ſinne againſt his owne houſe and family: As alſo his ſinne againſt the whole Church and people of GOD, laying them open to GODS iudgements for his ſake. But yet all theſe ſinnes againſt men, how great or grieuous ſoeuer they were, hee accounteth them as nothing in comparison of his ſinne againſt GOD, and therefore ſaith, *Againſt thee onely haue I ſinned.*

Secondly, I anſwere; that all ſinnes of vvhat ſort ſoeuer they bee, they be great ſinnes, becauſe they bee againſt the Lawe of GOD: And were it not for the Lawe of GOD forbidding ſinne, and commaunding vertue, there ſhould bee no ſinne: For what is ſinne but the tranſgreſſion of the Law of GOD? And therefore *Dauid* acknowledgeth his ſinnes were againſt GOD, hee had rebelled and tranſgreſſed his Law and Commaundement: hee hadde not now to doe vvith *Vrias*, or any mortall Man; But with the iuſt and moſt righteous GOD, vvhoſe holy Lawe hee had moſt

moſt rebelliouſly broken and violated: For if the Lord had not forbidden men to commit Adultery; it ſhould be no ſinne: And if the Lord had not ſayd, *Thou ſhalt not kill*, it were then no more ſinne to kill a man, then to kill a dogge: But ſeeing the Law of God forbiddeth it, therefore it is ſinne, and deſerueth eternall damnation. Hitherto of the ſenſe of theſe words. Rom. 6. 23

Doctr. 5. God alone can forgiue ſins.

Seeing all ſinne is the tranſgreſſion of the Law of GOD, whether it bee immediately as the ſinnes of the firſt Table, or mediately, when in ſinning againſt our brother, wee doe ſinne againſt GOD: It followeth, that GOD alone can pardon and forgiue ſinne, for it belongeth to him alone to pardon the fault againſt whom it was committed: but all ſinne is againſt GODS Law; therefore, hee alone can pardon and forgiue it: And this is affirmed by the Phariſies, *Luke* 5. 21. *Who can forgiue ſinne but God onely?*

No creature hath this power, for he

hee that can forgiue ſinnes, muſt bee able to take away the puniſhment of ſinne, which is death, hell, and damnation. Now then to ſay that a man can properly forgiue ſinne, is in effect to ſay, that a man hath power ouer death and hell, which cannot bee.

Vſe 1. Seeing none can pardon ſinne but GOD onely, becauſe all ſin is againſt GOD alone: No man on earth, no Saint or Angell in Heauen can pardon, and forgiue ſinnes, but GOD onely: This condemneth the blaſphemous and curſed doctrine of the Church of *Rome*, who doe hold and teach, that the Pope can as truely and as properly forgiue ſinnes, as GOD himſelfe. This one point of doctrine taught and held by the Church of *Rome*, doth prooue the Pope to be Antichriſt, euen that man of ſinne the Apoſtle ſpeaketh of, who makes himſelfe equall to GOD: And as Almighty GOD can pardon ſinne, ſo will his Holineſſe pardon ſinne: and whereas GOD neuer gaue any ſinne

Pope Antichriſt.

2. Theſſ. 2.

pardo

ardon of ſinne, before they were ommitted and repented; yet the Pope can, and doth giue out his ardons for a peece of money, for innes paſt, preſent, yea, for twenty eares to come: For treaſon, for murher, adultery, yea, any ſinne: then hich, what can bee more blaſphemous and dangerous to giue men lience to ſinne, and open a gappe to ll manner of villany? For who will ee afraid to ſinne, if he may haue pardon for ſinne before it bee comitted.

Horrible impiety.

Seeing *Dauid* confeſſeth that hee ad ſinned againſt GOD alone, hee oth acknowledge, though all men hould pardon his ſinnes, and wincke it: yea, ſhould ſeeke to flatter him eing a King, yet hee could not bee ſo atisfied, becauſe the ſinne was againſt GODS Lawes and commandements: And therefore hee ſeeketh to GOD for pardon: So when wee ſin gainſt men, offend our neighbour nd brother by lying, adultery, murher, &c. yet let vs know wee haue to do

Vſe 2.

Godoffended when our brother is iured.

doe with God, and though all men ſhould pardon me, and winke at my ſinne: Yet, vnleſſe the Lord ſeale my pardon, it is not worth a button.

Note. When great men ſinne by Adultery and murther, by oppreſſion and cruelty, they haue their claw-backes and flatterers, who will ſmooth and flatter them, leſſen and excuſe their ſinnes; yea, ſay all is well done: but alas! when the Law of God is broken, vnleſſe hee pardon, all the flattering and ſoothing of men, is nothing worth.

Vſe 3. Seeing all ſinne, to ſpeake properly, is againſt God, becauſe it is the breach of his Law; therefore it followeth, that all the puniſhing of ſinne belongs to GOD: Hee alone is the auenger of ſinne, *Vengeance is mine,*

Ro. 12. 19. *ſayth the Lord, and I will repay.* Where the Apoſtle ſheweth, that all puniſhing and reuenging of ſinne belongeth to the Lord alone, becauſe that GOD alone is the perſon which is wronged and iniured, and not man, to ſpeake properly; ſeeing not mans Law,

Lawe, but GODS Lawe is violated and broken: And if his Lawe were not broken, no man, nor any other creature ſhould haue any cauſe to complaine, and therefore all puniſhing and vengeance for ſinne belongeth properly to GOD, and vnto ſuch whom hee ſhall appoint to be his Lieutenants on earth, and Miniſters to ſtand in his ſtead to puniſh ſinne.

And therefore firſt this ſheweth, that thoſe men doe much offend, who when the Lawe of God is broken by wicked and vngodly men, can winke at their ſinnes, and will not vnſheathe the Sword put in their handes to the end to ſmite the ſame. But can ſuffer many great and horrible ſinnes to bee committed, that the Lord himſelfe many times is faine, by the ſword, plague, peſtilence, or other wayes to execute Iudgement on vngodly men, ſweeping them away by heapes.

This practiſe of *Dauid* condemnes the common practiſe of the world: if *Vſe 4.*

if men doe ſinne, and doe ſome euill that is knowne to the vvorld, vvhat doe they then? They ſeeke to pacifie the partie offended, to ſtay his diſpleaſure, either by money, or by friendes, or by ſome other meanes: but alas! they regard not the anger of GOD, vvhoſe Maieſty is offended and Lawe tranſgreſſed: But *Dauid* heere confeſſeth that hee had not to doe with man, but with God, whoſe moſt holy and righteous Lawe hee had broken; and although all men vvould vvillingly haue pardoned the fault, yet that could not content him till hee had got the pardon of God, ſealed in the blood of Chriſt Ieſus: So let vs, though wee muſt, and may, labour to bee reconciled to men, yet let vs looke vp higher to the hand of GOD: to bee reconciled vnto him, to begge pardon at his hands, and to be at one with him. Alas! what ſhall it boote vs to get the Kings pardon, for murther, adultery, theft, &c. if the King of Heauen pardon not, and doe not forgiue the ſame? What if wee

Note.

can

can appeaſe the anger of man, and bee in daunger of the iuſt and ſeuere anger of the eternall GOD? And therefore let vs goe to GOD, flie to him, labour for reconciliation with him.

If any doe obiect, it ſeemeth that wrongs done to men, are no ſinnes, and not to bee repented of. I anſwer, That followeth not: For whether the wrong bee done directly againſt God himſelfe, as the commaundements of the firſt Table concerne GOD: or indirectly againſt GOD, and directly againſt our brother, as all the ſinnes of the ſecond Table, concerne our brethren: yet inſomuch as the Law of GOD is broken, either in the firſt or ſecond Table! therefore the chiefeſt fault and wrong is againſt GOD himſelfe: yet wee are not to thinke that ſinnes done againſt men are no ſinnes; but that wee are to be humbled for them, becauſe in ſinning againſt our brother wee ſinne againſt GOD, whoſe Law we breake; and therefore wee muſt reſtore foure fold,

Obiect.

Anſwere.

fold, we muſt be reconciled to our brother, and ſeeke to right wrongs done vnto him; Thus much of the perſon to whom *Dauid* confeſſeth; not to any Maſſe-prieſt, but to God alone, who alone was offended, & who alone could pardon his fault.

Now in the ſecond place we are to come vnto the thing confeſſed: namely, his particular ſinnes and impieties. *And done this euill in thy ſight.* In the former words, *I haue ſinned*, he ſpake more generall: in theſe words he points out his particular and ſpeciall ſinne. *And done this euill* (adultery and murther) *in thy ſight.*

Marke vvhat is that vvhich most wounds *Dauids* conſcience, and troubles his minde: not ſo much feare of ſhame and reproach in the world, nor yet feare of puniſhment: but his ſinne, his vile ſinne, is it that wounds him, that gals him, that doth kill his heart, and grieues his poore ſoule. *Againſt thee, againſt thee haue I ſinned:* as if hee ſhould haue ſaid: O my God, it grieues me exceedingly, and wounds

wounds my heart, that euer I ſhould be ſo vile to ſinne againſt thee my gracious and mercifull God: I care not for the ſhame of the world, or feare of puniſhment, but my ſinne, my ſinne is that which doth wound me, and gripeth me at the heart.

So that our leſſon is this, that the childe of God that truely repents, nothing more grieueth him then ſinne, becauſe it is ſinne, and breakes the law of GOD; he is more grieued for ſin then either for ſhame or puniſhment.

Well, ſeeing this is true Repentance, to be grieued for ſinne, and that more then all other things, not for feare of ſhame or puniſhment ſo much, as becauſe it offends a mercifull God, and louing Father; let vs try our Repentance? art thou grieued more for ſinne then any thing elſe, becauſe it offendeth God and diſpleaſeth him? and couldeſt thou mourne for ſinne, if there were no ſhame nor puniſhment, hell nor iudgement? it is a certaine ſigne of true Repentance: but alas! thoſe that can weepe for feare of

Vſe 5.

punishment and shame of sinne, many times are nothing at all grieued for sinne, in regard of GOD, whose most Holy Lawe is broken: And therefore their Repentance is not sound.

Doctr. 5. Acknowledgment of particular sins required.

Marke how *Dauid* doth not onely in generall acknowledge his sinne; but hee points out his particular euill, and speciall sinne of close adultery and murder, *I haue done this euill* (this grieuous sinne) *in thy sight*: Howseuer I laboured to smother and hide it, yet thou wast an eye-witnesse and very priuy vnto it: So then hence wee may learne, that in true Repentance, there must bee acknowledgement and confession of our particular sinnes and offences, that wee may say, *I haue sinned, and done this euill in thy sight*: lying, stealing, drunkennesse, whoredome, murther, &c. Wee must come to particular and speciall sinnes: *Dauid* hee acknowledgeth his particular sinnes, of numbering the people; and of matching with the vncircumcised Nations.

1. Chr. 21. Ezra 9.

And

And thus doe the people of Iſrael deale in their conuerſion, 1. *Sam.* 12. 19. *Pray for thy ſeruants to the Lord that we die not, for we haue ſinned in aſking vs a King, Beſides all our other ſinnes.* So the Apoſtle *Paul*, 1. *Tim.* 1. 13. declareth there, that many things troubled him; yet this eſpecially, that he had beene a blaſphemer, a perſecutor, and an oppreſſor, not worthy to be called an Apoſtle. This appeareth likewiſe by the example of the Iewes, *Acts* 2. As alſo in the conuerſion of *Zacheus*, *Luke* 19. who hauing beene a griper and an oppreſſor, offered to make full reſtitution: So that we ſee it is a certaine note of true Repentance, to bee touched with the feeling of a mans particular ſins committed againſt God.

Seeing *Dauid* and all the ſeruants of GOD, when they haue beene truly humbled, haue repented and confeſſed their particular ſinnes, vnto the Lord: this ſhewes moſt men and women haue not true Repentance, but onely the ſhaddow of it: Alas! the *Vſe* 1.

vileſt Atheiſt in the World, a Reprobate, and one that ſhall neuer be ſaued, may confeſſe this in a generall and confuſed manner; we are all ſinners: but if wee will truely repent indeede, wee muſt looke to confeſſe our particular ſinnes, to finde them out one by one, and to acknowledge them vnto the Lord with griefe, and ſorrow and hatred of them: but alas, moſt men and women content themſelues in generall termes, to confeſſe they bee all ſinnes, although they know not in particular wherein they haue offended; yea, if they be examined in particular, they thinke they doe keepe all the commandements of GOD.

But wee muſt vncaſe our ſelues, and vncouer our particulars ſins, if we would haue God to couer them with the bright Robes of Chriſts righteouſneſſe. If a ſicke man come to the Phyſition, and onely tell him hee his ſicke, and neuer ſhew him his particular griefe and diſeaſe that troubleth him, and the manner thereof, with

with all the circumstance belonging to the same, hee can neuer looke to be cured: So likewise if we come to GOD the Physitian of our soules, and say onely, *Wee haue sinned*, wee cannot assure our selues of pardon. Our vnknowne sinnes wee must therefore confesse generally, but our knowne sinnes wee must confesse particularly, as the Prophet *Dauid* here doth, *And done this euill*. So in the first booke of the *Chron. Chap.* 21. *I haue sinned greatly, Because I haue done this thing*, that is, numbring of the people. So that wee see it standeth vs greatly in hand, euen with griefe of heart to confesse our particular sinnes, and to giue Sentence against our selues, and to pray as for life and death for the pardon of them, otherwise our Repentance is as it were but in shewe and for a fashion sake, which is neuer acceptable with Almightie God.

Seeing it is necessary in true Repentance, to finde out our speciall sinnes and particular euils and impie- *Vse 2.*

ties: wee see that it stands vs in hand to bee throughly acquainted with the Lawe of God: for by the knowledge of the Law comes the knowledge of sinne, and that man that hath the best insight into the Law of GOD, hath the greatest sight of his sinne, and of his misery, and is most humbled and most stirred vp, to seeke to GOD for mercy: And they which haue least knowledge of the Law, knowe least of their sinnes and misery, and are most proud and least humbled, neither can they truely repent.

For as a sicke man is then most daungerously sicke, when he hath no feeling of his sickenesse: so a sinner is then in greatest misery, when hee thinketh himselfe to bee no sinner: Such a one is farre off from mourning and sorrowing for sinne, from turning from them, and returning to GOD; Seeing he taketh himselfe to be in good case, and to stand in neede of no Repentance: And such were the Pharisees in the dayes of Christ, whom hee reprooued, *Math.* 9.12.

The

The whole neede not the Phyſitian, but thoſe that are ſicke: I came not to call the righteous, but ſinners to Repentance.

And done this euill in thy ſight.

SInne may well bee called an euill, 1
becauſe it is the cauſe of all euill, both in ſoule and body; for all iudgements, plagues, and puniſhments, be but the fruits that come of ſinne: ſickenes, pouerty, plague, peſtilence, ſhame, warres, all iudgements be the fruits of ſinne.

Secondly, becauſe ſinne doth diſpleaſe God, and offendeth his Maieſtie, therefore is called an Euill of all Euils. 2

Thirdly, becauſe this euill of ſinne infects Heauen and Earth, and brings euill to all the creatures of God vnder Heauen. 3

Well, ſeeing ſinne is an euill, it diſpleaſeth GOD, it brings all euill, and all manner of plagues and puniſhment, yea eternall death in the world *Vſe* 1.

to

to come; and seeing it infects Heauen and Earth with the poyson of it, how should wee hate and abhorre sinne, quake at it, be afraide to commit that which is the cause of all other euil: But alas! though sinne bee a fearefull euill; yea, the cause of all euill, yet we see men are not afraide of sinne, they quake not at it, they shunne it not: Yea, they which doe feare fire and water, the plague and pestilence, yet dare be doing, and tampering with sinne, as if there were no euill nor daunger in it: but if we be wise, let vs flie sinne aboue all other euils whatsoeuer: and in so doing, if wee flie this euill of sinne, wee shall preuent many other iudgements and euils, which are the fruits of sinne.

In thy sight, or *before thine eyes*: As if *Dauid* should haue saide, O Lord my God, though I did commit adultery neuer so closely, and caused *Vrias* secretly to be slaine; yet alas, I see all I did, was manifest before thine eyes, and could not be hidden from thy sight.

How-

Howsoeuer men and women sinne neuer so closly and secretly, yet they sinne before the face of the Lord, euen in his eyes, and vnder his nose, the LORD standing by, and looking on them: Neither distance of place, nor secret corner, neither darkenesse of the night, nor any deuice and shift of man whatsoeuer, is able to couer our sinnes from God eyes: there is no creature which is not manifest in his sight, but all things are naked and open before his eyes with whom wee haue to doe. It is true indeede, it is an easie matter to bleare the eyes of man, to sinne so closly and cunningly, that no man shall know it, in some secret corner, in some darke night, to steale, lie, commit adultery, but although all men and Angels be ignorant: Yet our most secret euils and sinnes are all naked vnto the Lords eyes.

Doctr. 6. Men sinne before God.

Psal. 139. Heb. 4. 13.

Oh that all men could be perswaded of this doctrine, that we euer sinne in the Lords sight, when wee lye, steale, commit adultery, then doth the

Vse 1.

the Lord ſees vs, his fiery eyes behold vs, and the Lord euen then ſtands at our elbowes, and lookes vpon vs: How would this be a bleſſed meanes to bridle men, and to reſtraine them from many ſecret and hidden ſinnes? What man durſt be ſo bold and deſperate to cut a purſe, when hee ſees the Iudges eye ſet on him and beholdeth him? And what man is ſo deſperate, that durſt ſteale, lie, commit adultery, if hee knew that the all-ſeeing and piercing eyes of Almighty GOD did behold him and looke on him? This doth the Lord GOD tell the ſeuen Churches of *Aſia*, in euery Epiſtle, *I know thy workes*: Oh! then let the remembrance of this make vs watchfull and wary to looke vnto all our wayes, to liue as euer in Gods preſence.

Phil 4. Reuel 3.

Vſe 2. Here is matter of comfort and incouragement vnto the Children of GOD, for as the Lord ſees and beholdeth all the euils and ſinnes of men and women, to iudge and to punish them: all is naked to his piercing and all-

all-ſeeing eyes : So likewiſe all our good deedes and vertues are knowne and ſeene of God, *I know thy workes:* all thou doeſt, both good and bad, I know all : Now then, if the Lord doe take knowledge of all our-workes, and ſees them : yea, there is nothing wee do, but it is manifeſt in his eyes : Wee know he is a bountifull God, and plentifully rewards all that loue and feare him : yea, he will not leaue a cuppe of cold water without a reward : O then let vs proceede and abound in good workes, in Knowledge, Faith, Repentance, Patience, Obedience, Humility, Zeale, Loue, &c. for the Lord knowes and ſees all, and will not let any one good worke go vnrewarded.

Now followes the ſecond part of the verſe, containing a reaſon why the Prophet *Dauid* did thus acknowledge and confeſſe his ſinnes, and humbled himſelfe for them; namely, that by this meanes hee might cleare the Lord of all iniuſtice and hard dealing in word or deede. As if hee ſhould haue ſayd: O Lord: I confeſſe, that ſeeing

seeing I haue so grieuously sinned against thee, and so fowly committed euill in thy sight: there is no cause why I should so much as accuse thee of the least cruelty, iniustice, or hard dealing with me, either in thy terrible threatnings by thy seruant *Nathan*, or thy righteous iudgement in taking away the child conceiued in adultery; for I acknowledge, that I haue deserued farre more grieuous plagues and punishments for this my vile and grieuous sinne: And therefore by this my confession, I doe cleare thee (O Lord) of all iniustice and cruell dealing, and condemne my selfe to bee worthy of farre more grieuous iudgements and punishments for my sinnes, as all the world may see and know that thou art most iust in all thy threatnings denounced against sinne: and most pure and righteous in all thy iudgements and fatherly chastisements.

That thou mayst be iust.

THat is, that thou maist be known iust in thy workes, and all the world

world may see and knowe that there is great and iust cause of thy threatnings against sinne and sinners. Now what these speeches were, and the iudgements threatned against *Dauid*, looke in the second of *Samuel*, chapter 12. verse 10. First, that the Sword should neuer depart from his house, but one sonne should kill another: Secondly, that the child conceiued in adultry, should die: Thirdly, that his owne sonnes should rebell against him: And lastly, that his wiues should be abused as he had abused another mans.

Hence marke what vse the Lord will make euen of an accusing and guilty conscience; namely, it shall be the Accuser, Witnesse, and Iudge, to accuse and condemne it selfe; But shall cleare the LORD of all iniustice or hard dealing, making way vnto the LORDS righteous iudgement. This wee may clearely behold in *Iudas*, *Math. Chap.* 27. who readeth his owne sentence of condemnation against himselfe, saying; *I haue sinned*

Doctr. 7. The Lord maks good vse of our conscience

in

in betraying innocent blood. And for this purpoſe the LORD hath put into the ſoule of euery man, not onely a knowledge, whereby we can diſcerne betwixt that vvhich is lawfull and good, from that vvhich is euill, ſo farre as ſhall leaue all men vvithout excuſe: But alſo, that conſcience can make application of that knowledge in all the actions of a mans life, approouing that vvhich is good, and therein conceiuing matter of ioy and comfort; or elſe condemning him for that vvhich is euill, vvhich vvill cauſe a fearefull horrour in ſoule, as wee ſee in *Caine, Geneſ.* 4. Trembling in body, as in *Felix, Actes* 24.26. or elſe fearefull Dreames and Viſions, as in *Baltezar, Dan.* 5. And this we may heere clearely behold in *Dauid*, The force of whoſe conſcience was ſuch, as that it ſought no ſtarting holes to hide it ſelfe: but ſaith; *Againſt thee, againſt thee, haue I ſinned &c.* And vvithall, doeth cleare the LORD of iniuſtice and hard dealing towards him. If he ſhould bring vp-

on

him and his house, all those feare-full Iudgements, which by *Nathan* the Lords Prophet hee had threatned against him, 2. *Sam.* 12.

From this wee learne, what an in-*Vse 1.*
tollerable torment a wicked conscience is, euen a Gibbet and a Racke to wound a man withall; and as a direfull Hue and Crye, euery where pursuing him, giuing a man no rest, neither night or day, but euery where, and in all places is euer dragging him before the Iudge. No sooner did *Paul* dispute of Iustice, temperance, and iudgements to come: but *Felix* trembled, *Actes* 24. No sooner had *Caine* slaine his righteous brother *Abel*, but his guiltie conscience made his countenance to fall, *Gen.* 4. What maruell is it then if the wicked would stifle and choke the noise of their consciences? being so feareful and terrible, but this they cannot doe. Which being so, Oh! in the feare of God, let euery one take heed of sinne, for the motions thereof may well be compared to those Locusts of

the bottomlesse pit, *Reuel.* 9. hauin
faces like men, and their haire lik
the haire of woemen, but a taile lik
a Scorpion vvhich stingeth to deat
Oh! full little doeth many a poor
soule thinke, that that sinne which no
seemeth to bee as light as a feathe
should lie so heauy vpon their soules
the end.

Vse 2. This teacheth vs moreouer, to b
very carefull, that wee neglect n
the checkes of conscience, nor o
owne hearts, reprooving vs of o
wayes, for the time commeth apac
and thou knowest not how soo
when that conscience of thine whi
now doeth checke thee, shall iud
thee; and that heart of thine, whi
now doeth reproue thee, shall t
ment thee; and thou by it, shall b
accused and conuicted, that thou h
beene a wilfull chooser of thine ow
destruction.

Againe, in that the Prophet do
acknowledge, that if the Lord sho
bring vpon him, all those iud
ments which hee before had thr

ed by the Prophet *Nathan*; namely, 2. *Sam.* 12. *That the Sword should neuer depart from his house, that the child conceiued in adultery should die, that his wiues should defloure his wiues, &c.* yet for all that, that GOD were most iust in his iudgements, wee learne a second point of Doctrine, that howsoeuer the Lord reproueth vs for sinne, and seemes to threaten and thunder out his iudgements, as he did against *Dauid*, yet we are to confesse, that God is iust and righteous in his threatnings, that hee doth not deale more seuerely with vs then our sinnes deserue. Thus *Dauid* did, though hee was a King, yet hauing sinned and committed euill in Gods sight, when *Nathan* came and tooke him vp round for his sinnes, hee acknowledged God dealt iustly with him, though he rebuked him sharpely and seuerely: so must wee know it is our duty, that when wee are reproued for our sinnes, wee iudge and thinke it is no more then wee haue deserued. Old *Ely*, when *Samuel* telleth him that GOD

Doctr. 8. God is euer iust in his iudgements.

would destroy his sonnes, and take the High Priests office from him, because hee did not rule and gouern his children, and correct them: He answered; *It is the Lord, let him do as it seemes good in his owne eyes,* 1. *Sam. chap.* 3. 18.

In like sort, *Mathew* 15. the Canaanitish woman, though she were called a Dogge by our Sauiour, yet she iustified him in his saying, *True Lord*, I am as thou hast sayd; but yet admitte I bee a Dogge, then giue me that which Dogges oftentimes haue, euen a crumme of thy mercy. Thus did *Hezechiah*, 3. *Reg.* 20. when the Prophet had threatned him, because of his pride, in shewing his treasures, he confesseth that God was iust, and might haue dealt yet more rigorously with him, saying: *The word of the Lord is good*: These examples do shew what is the nature of true penitents; name, to acknowledge that which from GODS Word is most sharpely spoken, to bee most iust and true.

Where

Whereas on the contrary we ſhall
e hypocrites ready to cenſure God
deale too ſeuerely with them, as
e may ſee *Luke* 13. how that the
icked at the laſt will ſeeme to plead
eir caſe with GOD, ſaying, *Lord,*
ſt thou not preached in our ſtreets, and
e we not eate and drunke in thy com-
y? ſeeming thereby to haue ſuch an
tereſt into CHRIST, as that hee
ould deale vniuſtly with them, to
demne them. The like wee may
in *Caine, Gen.* 4. *My ſinne* (ſayth
that is, my puniſhment, *is greater*
n I can beare: So that we ſee, that
the godly man acknowledgeth
OD to be iuſt in all things, ſo the
ked man dare charge God to his
, that he is iniuſt if he puniſh ſinne
rely.

This ſheweth of what ſpirit thoſe *Vſe* 1.
be of, who when they be ſharp-
prooued for their ſinnes, ſwearing,
kenneſſe, whooredome, coue-
neſſe, &c. they begin to murmur
grudge, to finde fault with the
fters of GOD; that they be too

hot, and too earneſt, too ſharpe an
ſeuere, they would bee more mild
dealt withall, they cannot abide the
hot fellowes, that be alkof the ſpir
they would bee handled nicely a
gently. But we ſee *Dauid*, a King, a
knowledgeth GOD to be iuſt, and
deale iuſtly with him: But theſe m
1.Re.22.8. are like vnto *Ahab*, hee hated *M*
chaiah, and why? becauſe hee ne
propheſieth good vnto him, but e
told him of GODS iudgements, a
therefore hee could not away w
him: But let vs know that it is a b
property, and a ſigne of a moſt le
Pſalme 50. and graceleſſe heart, *Thou hateſt to*
reformed. The vileſt *Atheiſt* in
world may bee content to heare
Goſpell, but let vs know that we n
bee content to heare of Gods iud
Eſay 58.1. ments: *Herod* could bee conten
Mar. 6.10. heare *Iohn Baptiſt* gladly, vntil
came to touch his beloued ſi
which was a ſigne he had a naug
heart. But *Dauid* could wiſh
Pſal.141.5. righteous might ſmite him frie
and reproue him, for ſuch ſm
ſh

hould be good for him, *Pſalme* 141. *erſe* 5.

Let vs learne by *Dauids* example uietly and patiently to heare of our nnes, and to heare GODS iudge- ents denounced againſt them: And t vs deeme it a ſingular fauour of OD, if the Lord ſent ſome godly *athan* to tell vs of our ſinnes, and thunder out GODS iudgements gainſt them; it is a ſigne the Lord ueth vs, and would not haue vs to riſh: And therefore let vs bee ſo me from murmuring or diſliking the ORDS Miniſters, for telling vs of r ſinnes, that we ſhould rather loue em and like them; yea *Dauid* loued *athan* aboue all other men, becauſe at hee vvas a meanes to reclaime m, and bring him home againe by ue Repentance: And ſo it is with all ODS children, that thoſe faithfull iniſters of the Word, which haue ene the meanes to humble them, d caſt them down for their ſinnes of other they loue them, and make uch of them.

Vſe 2. Faithfull Miniſters a token of Gods loue.

Pſal. 141. 5

Vſe 3. God ſpeaketh by his Miniſters.

Seeing vvhen *Nathan* reprooued *Dauid*, hee acknowledgeth it to be the Lords rebuking of him, it muſt admoniſh all men to liſten vnto the word of GOD in the mouth of his Miniſters, as though the Lord himſelfe ſhould ſpeake vnto them: for they ſtand in his ſtead, and whatſoeuer they ſpeake in the name of the Lord it is as much as if the LORD ſhould ſpeake from Heauen, and therefore Chriſt ſaith; *Hee that heareth you heareth me, And he that deſpiſeth you deſpiſeth mee: And he that deſpiſeth me deſpiſeth him that ſent mee:* And therefore let vs take to heart the iudgements of GOD threatned by his Miniſters. Let vs make a good vſe of them; and let vs aſſure our ſelues that vnleſſe we doe repent, they will ſeize vpon vs: and therefore let all vngodly men take heede how they reuile GOD his Miniſters, vvhen they deale ſoundly and roundly, ſincerely and ſharpely for ſinne, for thou ſtriueſt not with man but with GOD.

Luk. 10. 16.

And pure when thou iudgest.

THAT is, that thou mayest bee knowne to be pure and free from all cruelty and iniustice, in thy iudgements vvhen thou doest chasten man for sinne: wee must needes acknowledge that thou art iust, and doest neuer deale so hardly with vs as wee deserue.

For himselfe hee confesseth, that GOD is most iust; That howsoeuer the Lord might bring vpon him all those iudgement, which hee had threatned by his Prophet against him, *viz.* That euill should bee raised against him out of his owne house: That the Sword should bee sent against it: That his wiues should bee openly defiled: That the childe borne in adultery, should die: yet though all those things should come vpon him and his house, the LORD should still bee free from cruelty and iniustice.

By this example of *Dauid* we may learne

God is euer iuſt in his iudgements.

learne to free the LORD from all cruell, hard, and vniuſt dealing: that although the LORD bring vpon vs many and grieuous iudgements, ſickneſſe, pouerty, impriſonment, plague, famine, ſword, peſtilence, &c. yet let vs take it ſo to heart, that euer we doe acknowledge GOD is free from all cruell and vniuſt dealing. A moſt liuely example of this wee haue in the people of the Iewes whom the Lord had grieuouſly afflicted for the contempt of his Word, and deſpiſing his Prophet, ſent them into great captiuitie: Now, being there, they doe not complaine of any vniuſt dealing of GOD toward them: but confeſſe rather, *That it was his endleſſe mercy that we were not conſumed, Becauſe his compaſſion failes not:* The like example wee haue in *Iob*, who neuer charged GOD of any vniuſt dealing? And to the ſame purpoſe ſpeakes the Church, *Micah* 7. 9. *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him.*

Deut. 9. 5. 6. 7.

Iam. 3. 22.

Iob 1. 22.

Vſe. 1. Hence vvee are taught, whatſoeuer

euer croſſe or iudgement the Lord ſhall lay vpon vs, to vndergoe the ſame without murmuring or repining againſt GOD; for in all theſe things GOD is moſt righteous, and layeth nothing on vs, which wee haue not deſerued. Let vs therefore learne with *Dauid*, to be dumbe and ſilent vnder the hand of God, whatſoeuer we ſuffer, becauſe God hath done it, and wee haue deſerued it. But alas! how farre is this from thoſe men, who when they are croſſed, are ready to breake into curſing, and ſwearing, &c. or at the leaſt, fret and repine againſt God, as if he had done them wrong in puniſhing them.

This condemnes that great impatiency of many a one, that when the Lord doth exerciſe them by ſickneſſe, by pouerty, by croſſes, in wife or children, &c. are ready to murmure and complaine that the LORD dealeth hardly with them, ſo that they dare reaſon and diſpute with GOD: This was *Iobs* caſe in his extremity, hee forgat himſelfe, and ſpake fooliſhly, *Vſe 2.*

liſhly: nay rather let vs with *Dauid*, confeſſe and acknowledge that it is the iuſt hand of God, and that hee doth vs no wrong although hee ſend many and long afflictions vpon vs, let vs confeſſe it is his mercy that hee ſend no more, yea, let vs acknowledge that wee are worthy ten thouſand times to periſh for our ſinnes, and to be damned eternally: And if the Lord ſhould for euer condemne vs, yet he ſhould bè iuſt.

Iob 13.15. Dan.9.

Vſe 2. This condemnes all thoſe proud ſpirits, who dare charge the Lord of great cruelty and hardneſſe, if hee ſhould reieſt the greateſt part of mankind, and damne them for their ſinnes: they thinke it ſtands not with GODS mercy ſo to doe: but as the Apoſtle *Paul* in the eleuenth chapter to the *Romanes*, ſayth, *What art thou (O man) that dareſt diſpute with God?* Yea, it is therefore moſt iuſt, becauſe GOD willeth it: For his will is the rule of Iuſtice: And therefore any thing is iuſt, becauſe hee wils it: and therefore let vs not onely in our owne

Note.

parti-

particular crosses and calamities acknowledge God to be iust, but also in the matter of reprobation and reiection; let vs acknowledge Almighty God to be most iust and righteous, let God be true and euery man a lyar.

Seeing the Lord is so pure and iust, free from all cruell and hard dealing in word or deed: let vs labour to be like vnto him, let vs be iust in our wordes, and iust in our deeds, shunne all vniust, cruell and mercilesse dealing to our brethren: take heed of lying, deceiuing of vniust and cruell dealing in buying and selling: Let vs imitate God our heauenly Father: *Be yee holy as hee is holy*: Iust, righteous, pure as he is pure: for if we shall bee either vniust, vnrighteous, impure, giuen to cruelty, hard and mercilesse dealing, we shall be most vnlike to God, and most like the Diuell, who is a lyar, and the father of lies, a murtherer and cruell bloodshedder from the beginning. *Vse 3.*

VERSE

VERSE V.

5 *Behold, I was borne in iniquity, and in ſinne hath my mother conceiued me.*

Dauid confeſſeth his originall ſin, as the fountaine of all ſins.

IN this Verſe, and the next that followeth, the Prophet amplifieth the confeſſion of his ſinnes. Firſt, from the original and fountaine of the ſame; namely, his naturall ſin wherein he was conceiued and borne: Secondly, from the moſt holy and pure nature, in which God had created him; againſt which he ſets his owne corrupt and defiled nature. Thirdly, by that knowledge wherewith the Lord had indued him, becauſe God had powred into his heart, and made knowne vnto him his will, by his Word, more then to many others. And made him capable of the heauenly and ſauing knowledge of his will.

Behold

Behold.

The meaning of the words.

THis word doth not alwayes note ſome ſtrange thing, but ſometimes pointeth out ſome ſpeciall thing worthy to be marked, and that ought to be learned of all men.

I was borne in iniquity.

AS if he ſhould haue ſaid; O Lord I confeſſe, that I was not onely defiled with ſinne, when I committed that foule ſinne of adultery, but euen ſo ſoone as euer I came into the world, and ſaw the light of the Sunne, I was polluted with ſinne, from the top to the toe.

And in ſinne hath my mother conceiued me.

THat is, not onely when I firſt came in to the world, but euen ſo

so soone as I vvas inclosed and conceiued in my mothers wombe, euen then was I stained in soule and body with sinne; So that the Prophet *Dauid* speaketh heere of that originall sinne wherein hee was both bred and borne, and wherein hee was defiled both in soule and in body: and this originall sinne, it was the roote and spawne of his other sinnes.

Behold.

The necessity of this doctrine of originall sinne.

THis vvord sheweth that this doctrine of originall sinne is a point necessary to bee knowne and learned of all men, and such a point as none should be ignorant of: because a man can neuer throughly knowe his misery, till hee come to knowe euen his originall sinne wherein hee was both bred and borne, to knowe that by nature, euen so soone as wee are borne

Ephes. 2. 2. yea conceiued in the wombe, wee be but a lumpe and masse of sinne, and by nature the children of wrath.

An

And this is true of all (without exception) high and low, rich and poore, noble or ſimple; for thus doeth *Dauid* confeſſe of himſelfe; *I was borne in iniquity, and in ſinne hath my mother conceiued mee.* If in ſinne, then in Gods wrath, and in danger of eternall condemnation. If any aske how can this bee? I anſwere, Euery man is guilty of *Adams* great ſinne, and alſo tainted originally with all corruption, with a proneneſſe vnto all ſinne: therefore it followeth in Equitie and Iuſtice, that euery man is borne vnder the wrath and curſe of GOD.

And yet (alaſſe) how few know this point of Doctrine, concerning originall ſinne, not one of a hundred. O then let vs labour to know in what a bleſſed eſtate we were at firſt created: and withall, how wee be defiled and ſtained by the fall of *Adam*, and now by nature are but a very maſſe of ſinne and all vncleaneneſſe,, that ſo we may labour to recouer that former eſtate againe.

Gen. 8.12. Iob 41.4. Iohn.3.6.

Doctr. 1. what great neede wee haue to looke into our nature

Seeing *Dauid* repenting of his actuall sinne of Adultery and Murther, doth come to finde out the roote and spawne of it, his originall sinne, and corruption of Nature: we learne that a man doeth neuer truely repent of any one sinne, vnlesse withall hee come to finde out other sinnes whereof he is guilty, yea till he can descend to the very fountaine and mother-sin; namely, corruption of Nature, and originall sinne: that is, that pollution of Soule and Body, wherein we are bred and borne: For here *Dauid* doth not speake of some one or two sinnes, but hee confesseth now that he is euen a masse of sinne, and a lumpe of all vncleannesse, and from toppe to toe is defiled with sinne. Euen so no man doeth truely repent till hee can acknowledge that hee is borne in sinne, yea as it were a lumpe and masse of all vncleaneneſſe, and euery particular sinne we fall into, should put vs in minde of this naturall pollution, that wee are nothing else but a very masse of sinne, and that by nature there

Ephes. 2. Iohn. 3. 6.

in vs nothing that good is, but ſinne and corruption.

And as it was in *Dauid* when hee repented of his adultery, he comes to other ſinnes, euen to the roote and ſpawne of all: So it is in euery true Repentant ſinner; he that is wounded for one ſinne, and repents of that truely, hee repents of all, hee is humbled for all his ſinnes, and in the end comes, with *Dauid*, to ſee that hee is but a lumpe of ſinne, and maſſe of all pollution.

When *Dauid* doth confeſſe here, that he was euen conceiued in ſinne, that is, ſo ſoone as euer he was incloſed in his mothers wombe he was polluted with ſinne and naturall corruption: We ſee that no man by nature is borne the child of GOD, but by nature wee are all the children of wrath; yea, we are by nature a lumpe of ſinne, a maſſe of all vncleanneſſe, and corruption: our mindes full of blindneſſe, our wils of diſobedience, our affections full of naughtineſſe and vntowardneſſe, yea, by originall

Doctr. 2. By nature no man is borne the childe of God.

Ep. 1. 1. 2, 3. Gen. 8. 21. Iohn 3. 6. Iohn 14. Gen. 5. 3.

sinne we are guilty of the wrath of GOD, and in danger of hell and damnation, and worthy to perish for euer.

Yea, by nature there is no difference betweene the Elect and the Reprobate, neither in outward or inward disposition, till GOD make it by grace. *Paul* as bloody a persecutor as euer was *Domitian* or *Iulian*: *Zacheus* as vnconscionable and couetous a worlding, as was that rich Glutton damned in hell, *Luke* 16. *Luke* 19. Yea, all men are alike by Nature, before Grace make a difference.

Vse 1. Seeing all men by nature are the children of wrath, and heires of GODS vengeance, in danger to be damned, and worthy to perish eternally in hell fire for euer: Then he that dyeth in the state of nature cannot bee saued, and come to life eternall, but liuing and dying a naturall man, but must needes be damned, and die eternally, *Except a man be borne anew, hee cannot see the Kingdome of God.*

Iohn 3.
Luke 13.5.

Against

Againe, *Except yee repent, yee ſhall all periſh*: And therefore ſo long as wee continue in the ſtate of nature, being conceiued and borne in ſinne, we are in a moſt miſerable and damnable eſtate.

For the poyſon of our nature is the ſame in vs, that is in the wicked: And by nature wee are prone to all manner of ſinne; and howſoeuer by the ſpeciall mercy of God wee haue eſcaped many horrible and grieuous ſinnes, which we find that the wicked of God haue fallen into: It is not for that we are of purer Nature then they (for it is alike with the Rebrobate) but becauſe the poyſoned corruption thereof hath not yet diſcouered it ſelfe in vs, which wee haue iuſt cauſe euery day to feare.

Oh then let vs labour to get out of this curſed ſtate of nature, and get into the ſtate of grace, to be borne anew, to become new creatures in Chriſt Ieſus, to repent, to ſeeke to Ieſus Chriſt for mercy: For if we liue and die in the ſtate of nature, it is im-

possible wee should bee saued; And therefore the state of all carnall men and women, which are meerely naturall, how soeuer ciuill honest, is a fearefull state and condition; for all this while they do nothing but sinne, all the actions of a naturall man bee so many sinnes vnto him, as prayer, hearing the Word, receiuing the Sacraments, and the like; for before any of these sacrifices can be accepted of GOD, their persons must first be approued.

Genesis 4.

Seeing that all of vs be conceiued in sinne, and stained with originall vncleanneſse: And therefore are not onely subiect to the curse of GOD but euen polluted in soule and body blind in our mindes, rebellious in our wils and affections. Then those men who stands vpon their owne wit, and wisedome, and care not for the word of GOD Preached, shew that they be in a miserable case: All the knowledge, wit, and strength of nature cannot bring a man to heauen and to life eternall; and the reason is, *The*

Vse 2.

natura

naturall man perceiueth not the things that are of God. Againe, *When as the world could not knowe God, in the wiſedome of God it pleaſeth God by the fooliſhneſſe of Preaching, to ſaue them that beleeue:* and therefore let vs renounce our ſelues, our naturall vviſedome, ſtrength, and goodneſſe, and become fooles in our ſelues, that wee may bee wiſe in GOD, abhorre our ſelues and our owne goodneſſe, and labour to be found righteous in Chriſts righteouſneſſe. *Paul* confeſſeth, *That in me there dwelleth no good thing*: we cannot thinke a good thought, much leſſe doe any good till wee bee illuminated by the word and ſpirit inlightned and ſanctified. 1 Cor. 1. 10 1 Cor. 1. 21 Rom. 8. 8. Gen. 8. 21. Rom. 7. 8.

Then we ſee that Doctrine of the Papiſts, that man hath naturally free-will, and by vertue of that, can doe ſome good to pleaſe GOD, and can keepe the Law, and merite life eternall, that is moſt falſe: for all men bee conceiued in ſinne, ſtarke dead in ſinne, haue no power to will good things, but are prone to all euill *Vſe. 3.*

euill and corruption. Man hath no free-will in any thing that is good and leadeth to life eternall; but all to euill.

And in ſinne hath my mother conceiued mee.

HEreby wee may note the greatneſſe of *Adams* fall, and the ſinne of our firſt parents; who did not onely bring the curſe of GOD vpon themſelues, but vpon all their poſteritie, and did not onely defile themſelues, but all that ſhould come of them: for *Adam* did not fall as a priuate man, but as the maine roote and ſtocke of all mankinde, and wee all fell in him, becauſe we were all in his loynes. And therefore ſeeing ſuch is the greatneſſe of *Adams* fall, wee ought to be humbled for it, and daily to bewaile it: becauſe if hee had not ſinned, then wee ſhould not haue beene conceiued in ſinne, nor loſt the Image of GOD, wherein wee were at firſt created in holineſſe and righ-

righteouſneſſe: and withall, wee muſt labour to be renewed daily, and to haue the Image of Almighty God reſtored, by dying to ſinne, and liuing to righteouſneſſe; that we may be holy, as God is holy, and righteous as God is righteous.

Doctr. 3. Godly parents beget ſinfull children.

We ſee that Parents, though they bee holy, and ſuch as beleeue, yet they beget children in ſinne and vncleanneſſe, and doe conuey originall ſinne vnto their children; they warme them with vncleane blood; and ſo by that meanes doe make them children of wrath, and heires of GODS anger, and in ſtate of damnation: For beleeuing Parents beget not beleeuing children, but children like vnto themſelues, as they be ſinfull men and woemen; *Adam begot a child in his owne likeneſſe:* That is, a ſinfull man like himſelfe, Gen. 5. 3.

Now we knowe that GODS Image was defaced in *Adam*, he begate a ſonne, therefore corrupt, according to his owne corrupt Image, as *Iob* ſpeaketh, *Iob* 14. 4. *Who can bring a cleane*

cleane thing out of that which is vncleane? And this is the reason, *Gen.4.3.* That the corrupt nature of *Caine* led him to that for the which hee had no example: And so this is true of all men else, though they might neuer see any thing that were euill, yet of themselues, and of their owne disposition they would doe euill, being by nature meerely haled thereunto.

Vse 1. Parents duety.

Well, seeing parents now by the fall of *Adam*, get sinfull children, and they be bred and borne in sinne, and they bee meanes to beget them, and to bring them into the vvorld, and to conueigh originall sinne vnto them, and make them in a fearefull and damnable estate. Oh! how should Parents labour to bring them out of the state of Nature and Damnation, into Grace and Saluation? If thou shouldest doe any thing to bring thy childe into daunger of death, how vvould it grieue thee, that thou by thy folly shouldest bring thy childe to vntimely death: How much more bringeth them in daunger of eternall death,

Note this well.

death: And therefore pitty thy poore childe, seeke to make him the childe of GOD, vse all good meanes to haue him made the child of GOD: repent thy selfe, pray for him, admonish him, bring him to the Word and publique meanes, call vpon him to repent, to beg the pardon of his sinnes, to feare GOD; giue him good example, least for want of this, thou doe thrust his poore soule into hell: Oh how can Parents bee too carefull for their children, seeing they haue beene the meanes to bring them into this woefull estate.

Seeing that *Dauid* doth acknowledge his naturall corruption, to this end, euen to aggrauate the grieuousnesse of his sinne, and not to excuse it, or to excuse himselfe; but rather to confesse, that hee was nothings else but a masse of sinne, and all pollution: This shewes of what spirit those prophane beasts be, who being told of their filthy sinnes of adultery; whoredome, and vncleannesse: by and by they answere. Why what should *Vse 2.*

ſhould we doe, wee are but fleſh and blood, and wee ſee it is our nature to ſinne? and ſo thinke by one ſinne to excuſe another, and by one debt to pay another. Tell men of their vnbrideled and vnruly affection, couetouſneſſe, anger, &c. And what is their anſwere? It is their nature to doe ſo: Which is all one as to goe about to pay one debt with another: And thus they goe about to hide their ſinnes: We ſee *Dauid* ſought no ſuch ſtarting-holes, but rather confeſſeth hee is a maſſe of ſinne, and that he is euery way worthy to periſh for his ſinne, and in danger to bee damned: And therefore let vs take heed that wee doe not ſo confeſſe our naturall corruption, as to make it a boulſter to vphold vs in our ſinnes; but rather bee humbled for it, that our nature is ſo miſerably polluted, and labour to haue it reformed and renewed.

Vſe 3. And laſt of all, this may ſerue to reprooue the extreeme folly of thoſe that ſtand ſo much of their pedigree,

as

s though they were not made of ommon moulde, but euen from the onſideration of the greatneſſe of their arentage, beare themſelues a loofe, hinking none to be their equals; as hough true Nobility ſtood on this, hat man deſcends of man. But let not ich ſtand ſo much vpon the honour of heir birth, or greatneſſe of their An-eſtors, as though in theſe things alone hey were happy. But let them labour vithall, to be the ſonnes of God by re-generation; This is indeede the orna-ment of their blood, and the fineſt lower in their Garland. And though man be neuer ſo noble or great in e-tate, yet if he be not a Repentant ſin-er; and ſuch a one as is truely humble efore God, he is baſe and vile, and his obility ſtinkes in the noſtrils of God.

VERSE VI.

Behold, thou loueſt truth in the inward affections, there-fore

fore haſt thou taught mee wiſedome in the ſecret of my heart.

IN the former Verſe *Dauid* had ſet out the grieuouſneſſe of his ſinne, by that, that hee was euen conceiued in ſinne, and euen from the cradle was worthy to periſh, and to be damned.

In this ſixt Verſe the Prophet *Dauid* proceedeth to ſet out the grieuouſneſſe of his ſin by another Argument, taken from the moſt pure nature of Almighty GOD, who being moſt iuſt and holy, and moſt pure, can delight in nothing but in that which is pure and holy: But he confeſſeth that by his ſinnes hee had defiled himſelfe both in ſoule and body, ſo as hee was not worthy to appeare in the preſence of Almighty GOD.

Behold,

Behold, thou loueſt.

AS if he ſhould haue ſaid, O Lord my GOD, thou art a moſt holy GOD, and canſt abide no vncleane thing. But I, euen *Dauid*, once a man after thy owne heart, ſanctified by thy holy Spirit, haue marred all, and with filthy vncleanneſſe and adultery, as alſo murther and ſhedding of innocent blood, haue defiled and ſtained my ſelfe both body and ſoule, ſo as I am now cleane out of order, and ſo foule that I am not worthy to come into thy preſence, ſo as inſtead of that inward puritie and ſinceritie, and that vprightneſſe both in ſoule and body, I haue brought out moſt vgly and curſed fruits of ſinne and vncleanneſſe. Thus doeth he ſtill lay open his miſery, and aggrauateth his ſinne before the LORD. The meaning of the words.

Seeing that *Dauid* doeth aggrauate his ſinne, by weighing the moſt pure and holy nature of GOD that can

Doctr. 1. True knowledge of god, works true humilitie.

can abide no impuritie or vncleanenesse. Hence wee learne, that a man or vvoman shall neuer sufficiently enough knowe themselues and their owne misery, till such time as they looke vp vnto the most holy and pure nature of GOD. All the while we measure our selues by our selues, looke vpon our owne goodnesse, wisedome, knowledge, vprightnesse, we thinke highly of our selues; but if we once lift vp our eyes to the most holy and pure nature of GOD; and withall, consider how wee are swaued from it, and be defiled with sinne. O then wee begin to pull downe our Peacockes feathers, and to humble our selues in the sight of GOD. *Iob* hee had a long time stood vpon his owne goodnesse and vertue, but after the LORD opened his eyes to see the most pure and holy nature of GOD and his owne vilenesse, he cryeth out

Iob 43.1.2. &c. *O LORD, thou I knowe canst doe all things, no thought is hid from thee; I haue spoken things I knew not. I haue heard of thee by the hearing of the eare*

but now mine eye seeth thee: Therefore I abhorre my selfe, and repent in dust and ashes. Paul saith of himselfe, *Before the commandement came, I was aliue: Rom.* 7. A iolly fellow, thought well of himselfe, but when the Commandement came, and he had got the knowledge of God; namely, that he was a holy and iust GOD, then was he dead. The people of Israel thought it an easier matter to serue the LORD, and were forward; but *Ioshua* aduiseth them to take heed, for saith he, *The Lord is a holy God, a iealous God, and will not pardon your sinnes and iniquities?* So that by all these it appeareth, that the knowldge of GOD; how hee is a holy, pure, and righteous GOD, is a speciall meanes to humble vs, and to make vs knowe our selues, and our misery, and therefore doth the Prophet *Dauid* perfixe before it this note of attention; *Behold*, marke, consider it well. Ioſ. 23. 19.

What is the reason that sinfull and miserable men dare bee so bold to stand vpon their owne goodnesse and *Vse* 1.

worthineſſe, when they come into
Luk.18.14 GODS preſence, like the proud Phariſie? Becauſe they doe not conſider with whom they haue to deale: with GOD who is moſt pure, and loueth puritie, and can abide no impuritie. Oh if men would looke vp vnto the holy and moſt pure nature of GOD, it would be a ſpeciall meanes to humble them, and to plucke downe their pride: then they ſhould ſee and acknowledge, that they are but duſt
Gen.17. and aſhes, as *Abraham*, pleading with GOD, confeſſeth and humbles himſelfe: then they vvould come with more reuerence then feare, and confeſſe themſelues vile and miſerable creatures. Oh then, let vs think vpon this with *Dauid*, *Iob*, *Abraham*, when we come into GODS preſence to humble vs, that wee may come with great preparation, and look vnto our feete and affections, that we may remember wee come not into the preſence of an earthly King, but of the euer-liuing GOD, as that we thereby bee not brought to conceit

to

too well of our ſelues, as many men doe.

Thou loueſt truth in the inward affection.

HEnce marke, that a ſound, vpright, and ſincere heart, is that the LORD loueth well, and taketh delight in, and without this, all that wee doe is loathſome and abhomiable. This honeſt and good heart our Sauiour CHRIST commendeth in *Nathaniel; Behold a true Iſraelite in whom is no guile:* This true Iſraelite, this vpright heart, the Lord loueth it, and the Lord delighteth in it: *And the good ground are thoſe which with an honeſt and good heart, keepe the word and bring forth fruite with patience.* Iohn 1.45. Luke 8.15

This ſerueth to cut the combe of all hypocrites and diſſemblers, who thinke God will be pleaſed with outward ſhewes and colours, although they bee rotten at the kore, like Ap- *Vſe* 1.

ples of *Sodome*: The LORD sheweth his dislike of these naughty and dissembling hearts, *This people commeth neare mee with their lips, and honoureth me with their mouthes, but their hearts are farre from me.* So the Lord telleth the Iewes; *They did but dissemble with him in their hearts, when you sent me vnto the Lord to pray for you, and that you would doe his will and his word, but now you will doe nothing but the clean contrary, euen after your owne lusts.* And amongst vs in these dayes, there are many hypocrites and dissemblers, painted tombes, gay without, making faire shewes, and goodly colours but their hearts are rotten at the kore, they are but counterfeit Christians, and GOD abhorreth them, and hath no liking of them. For as hee loueth truth, and soundnesse of the heart, so hee hateth and abhorreth all hypocrisie. Let all such looke vpon the fearefull hand of the Lord on *Ananias* and *Saphyra*, who because they would seeme to be religious, and somewhat forward to

Esa.29.13.

Ier.42.20.

Actes 5.

ell their land, and giue to the poore; ecauſe their heart was not ſound nd vpright, but they diſſembled, herefore the Lord ſmote them both ead. And to ſhew how the Lord ha-eth all hypocrites and diſſemblers, CHRIST in the foure and twen-y Chapter of the Goſpell of Saint *Mathew*, and the one and fifty verſe, ayth, *All vile ſinners ſhall haue their rtions with hypocrites*, becauſe of all hen, hypocrites ſhall haue the grea-eſt meaſure of torment and condem-ation.

Seeing that the Lord loueth and elighteth in truth, and ſincerity f the minde and affection, let vs bee reſull all our dayes to get a ſound d vpright heart, voyde of all hy-ocriſie and diſſemulation, ſo as in l things wee finde our heart ſound d ſincere in all the duties of the orſhip of GOD, in ſpeaking, hea-g, praying; yea, in all things: Now s vprightneſſe and ſoundnes of the art will appeare, as by many other ngs, ſo by this, when a man is *Vſe 2.*

carefull to please God, and to shunne sinne in priuate as in publique, in secret as abroad: And making conscience of sinne, although no man nor Angell could accuse him of it; then it is a signe his heart is sound and vpright. But if thou finde that in secret thou darest commit those sinnes which thou wouldest bee loath to commit abroad in the sight and view of others it is a signe his heart is not vpright with GOD. Oh then let vs labour to get this honest and good heart, this soundnesse and sincerity of our affe-
Acts 15.9. ctions, this truth in the *inward affections*, which will bring peace vnto our soules, and make all we doe acceptable, when our heart is purified by faith. When the Lord describes blessed man he shewes who it is: *A-*
Psal. 32. 2. *uen in whose spirit there is no guile:* And whatsoeuer a man doth, though neuer so excellent and glorious in the eyes of a man, though a man could speake with the tongue of Men and Angels, could pray neuer so excellent for words or matter: Yet if the

heart be not ſound, but hollow, and full of hypocriſie, all is not worth a button: whereas if the heart be ſincere and ſound, purified by faith in CHRIST, though men haue many wants and vveakeneſſes, the LORD GOD regardeth the trueth of the heart.

Doctr. 2. A ſanctified heart the greateſt bleſſing of God.

Laſt of all, obſerue hence what a ſingular fauour and grace of GOD it is, vvhen vve haue ſound and ſanctified hearts, ſincere and vpright vvith GOD, voyde of hypocriſie and diſſimulation. It is that the Lord ſo highly eſteemes of, that he vviſheth moſt earneſtly for it, *Deuteronomy* 5.29. *O that there were this heart in them.* And the Prophet *Dauid* ſaith heere, that the LORD doth loue *truth in the inward affection.* And againe, *Prouer.* 11.20. *They that be of a froward heart, are abhominable to the Lord*; but they that bee vpright in heart are his delight. This vpright heart is in none but thoſe that bee truely regenerate, which haue truely repented of their ſinnes, and beleeue in Chriſt Ieſus,

Actes 15.9. Because faith alone doth purifie the heart: and therefore those that doe not beleeue and repent, cannot haue this pure heart: And it is such an heart as hath no purpose to liue in any known sinne whatsoeuer, but a desire and carefull indeauour to performe obedience to euery one of the Commandements.

Vse. Well, seeing that the Lord God so highly commendeth an honest heart, and so earnestly desireth and wisheth it, Oh how should wee labour for it, to haue a sound heart purified by faith in Christ Iesus, to carry no purpose to sinne in any thing, but in all things to please him, and to do his will: and therefore againe and againe I say, let vs looke to our hearts that they be sound, and that as we professe our selues to bee Christians in shewe, so we may prooue our selues Christians in the sight of God: That he may approue of vs in that we haue sound hearts to walke with our God and purpose in all things to doe his will, *Iohn* 1.48. It is no small commendatio

mendations that Christ giues of *Nathaniel*, that hee was a true Israelite in vvhom vvas no guile: And nothing indeede doeth more distinguish a true Christian from a counterfeit, but this truth and sinceritie of heart, *Esau*, *Gen.* 27. can mourne like *Ezechias*: And *Ahab* can put on sackcloth, 1. *Reg.* 21. And *Saul* as well as *Dauid* can say, *I haue sinned*, but their hearts were full of *Hypocrisie*, farre from sinceritie before God.

Seeing GOD loueth trueth in the inward affection: we learne, where trueth doeth not raigne, sinne doeth raigne, vvhich is but a lying vanity: And all those that haue beene in loue with it, in the end haue found the same too true. *Achan* through his couetous desire, thought to enrich himselfe by the wedge of gold, and the Babylonish garment which hee had proloyned contrary to the Commaundement of God; but it fell out to his owne destruction. *Ahab* rose vp and tooke possession of *Nabaoths* Vineyard, but withall, he purchased the

Doctr. 3. Sin is but a lying vanity.

Iosua 7. 25.

1. Reg. 21.

the wrath of GOD, the destruction of himselfe, and the ruine of his whole house. The like may be saide of *Iudas*, vvho through his couetous desire was led to betray his Maister, but how hee digested the same in the end, the Euangelist declareth; when hee saw that CHRIST vvas condemned, he brought againe the thirty peeces of Siluer to the high Priests and Elders, saying, *I haue sinned betraying the innocent blood.* And this shall all men one day be sure to finde, that the perishing pleasures of sinne shall haue sorrow in the end: that if they haue not truth in the inward affections of the heart, there must needes raigne sin, and sin is but a lying vanity and will deceiue them in the end.

Mat. 27.4.

Indeed all sinne to a naturall man is delightfull and pleasant, hee findeth it sweete to his taste; but it is as sweete meate that hath poyson mingled vvith it: That how soeuer it is sweete in the taste, yet in the end bringeth death; So is it with sinne, it doeth delight in the committing thereof, but

Heb. 3.3.

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in the end it turneth to the deſtruction of the whole man.

Heere then we may ſee the wofull fruit of ſinne, which naturall men make their chiefe happineſſe and felicity. They may indeede delight for a time, and pleaſe the carnall deſires of Naturall men; But oh alas! they bring an heauy account and reckoning in the end. So that wee may ſay to all naturall and carnall men, whoſe portion is in this life, as *Abner* ſaid in an other caſe; *Knoweſt not thou that it will be bitterneſſe in the latter end?* This wee may ſee in *Caine*, in *Eſau*, in *Ahab*, in *Iudas*, &c. That hauing taſted of the bread of deceit, haue had their *mouthes filled with the grauell in the end.* For the Motions of ſinne are like thoſe Locuſts of the bottomleſſe pit; hauing faces like men, and their haire like the haire of women, but a taile like a Scorpion which ſtingeth to death.

Vſe 1.

2. Sa. 2. 26

Reuel. 9.

Wee learne hence what muſt be the Chriſtian practiſe of a godly man; namely, to walke plainely and ſincerely

Vſe 2.

cerely to be a true *Israelite* indeede, in whom is no guile. This is that which
Pro. 10. 9. *Salomon* teacheth, *He that walketh vprightly, walketh boldly, but hee that perverteth his wayes, shall be knowne.* Oh it is a gracious thing for a man, in all things to labour to keepe faith and a good conscience: Such a man may assure himselfe that the Lord loueth him: *For he loueth truth in the inward affections:* But such as commit wickednesse without care or conscience, shall bee sure to feele the smart in the end.

Therefore hast thou taught me wisedome in the secret of my heart.

Dauids sin haynous, and why?

In this last place the Prophet *Dauid* aggrauateth his sinne by that knowledge which God in mercy had bestowed vpon him; namely, that God had taught him heauenly wisedome by the Law of GOD, whereby hee knew very well what GOD required at his hands, and how hee ought

ought to ſerue and worſhip GOD: nay, that hee had taught him wiſedome, not after a common manner, but euen by his holy Spirit had taught him wiſedome in the ſecret of his heart, in a ſpeciall manner, reueaing his will vnto him: And therefore hee confeſſeth that his ſinne was the more haynous and grieuous; for if hee had neuer beene ſanctified, nor truely called; if he had beene ignorant and dling in the word of GOD, though t could not excuſe him, yet his ſinne had not beene ſo great: But ſeeing hee, who had made ſo good proceeding in the ſeruice and worſhippe of God, who had taught others, who was ſo inlightned by the Spirit, and beene taught in a ſpeciall manner, gainſt knowledge, againſt conſcience, and ſo fowlely ſinned againſt GOD; this highly increaſeth and aggrauateth his ſinne.

Becauſe God had taught him wiſedome ſecretly.

Hence then learne that it is a feareull and very dangerous ſinnes for any man or woman to ſinne againſt the knowne truth of the Word, and Law of

Doctr. 4. A feareful thing to ſin againſt knowledg.

of GOD, against knowledge and conscience, when as wee haue not onely knowne the will and word of GOD, but beleeue it, beene enlightned by the Spirit, and being taught of GOD in our inward affections; then against all these meanes to sinne and to commit iniquity against knowledge and conscience, it is a most dangerous thing: This may heere appeare in *Dauid*, who was grieuously wounded for this sinne aboue all other, and fe'e the smart of it to humble him all the dayes of his life. So *Peters* deniall of Christ, *Luke* chapter, 23. though it was of feare, yet being against knowledge and also conscience; Oh! it caused him to weepe bitterly. And indeede sinnes of knowledge and against conscience are done with some presumption against GOD. And therefore if euer a man be touched for them, they will wound deepe, and cause teares to follow.

Vse 1. Seeing it is so fearefull and dangerous to sinne against knowledge and con-

conſcience, becauſe thereby we doe what lieth in vs to quench the Spirit, to wound our conſciences, and it is a great ſteppe vnto the ſinne againſt the holy Ghoſt: Oh then! let vs in the feare of GOD take heede wee neuer giue that liberty to our owne luſts, and liking, as to ſinne againſt knowledge and conſcience. If the Diuell tempt thee to any ſinne which thou knoweſt is condemned in the word of GOD, as ſwearing, lying, ſtealing, murther, adultery, &c. and thy conſcience telleth thee of it, and checkes thee for it, doe not commit it though thou mighteſt gaine a Kingdome by it: for that which followeth will bee a farre greater loſſe; for thou ſhalt looſe peace of conſcience, and ioy in the Spirit, feeling of GODS loue, comfort in affliction: and if GOD be not mercifull vnto thee, thou ſhalt run on from ſinne to ſinne to a reprobate ſence. It is true, ignorance ſhall excuſe no man; yet ſinnes of ignorance are farre leſſe then ſinnes of knowledge, and againſt conſcience: *Paul* perſecuted

Note.

1. Tim. 1. 1. 13.

cuted the Church of God, but it was by ignorance, and therefore GOD shewed him mercy: but if thou of spite and malice shalt persecute, and against knowledge, and the checke of the conscience, hurt and iniury the seruants of GOD and members of Christ, how canst thou euer looke to finde mercy? Thou knowest that GOD forbiddeth and condemneth lying, swearing, stealing, murther, adultery, drunkennesse, &c. And if thou shalt vvittingly and vvillingly rush into them, though thou knowe they be forbidden, thou maist looke for some fearefull iudgement of GOD vpon thee: And therefore if thou be tempted, answere; I will not yeeld: It is written I may not steale, lie, commit adultery, &c. as Christ answered the Diuell.

Math. 4. 2.

Vse 2. We see, that if God leaue his children, they may fall dangerously into great sinnes, yea against knowledge and conscience, as *Dauid*, *Abraham*, *Peter*, &c. For of our selues we haue no power to resist the subtile temptations

tions and aſſaults of the Diuell: but euen as a ſtaffe ſtands ſo long as it is ſtayed, but when it is left alone preſently it falles vvith the leaſt puffe of vvinde, ſo doe wee; And therefore let vs not relie too much vpon our owne power, as *Peter* did, and tell: but feare our weakeneſſe, and ſuſpect our ſelues, and pray the LORD to hold vs, & not to leaue vs to our ſelues, for then there is no ſinne ſo foule into which wee will not eaſily plunge our ſelues.

And yet if the Lord leaue vs to fall into ſome great ſinne againſt knowledge and conſcience, let vs not deſpaire, or thinke wee haue ſinned againſt the holy Ghoſt: as it is the Diels vſuall temptation to perſwade a Chriſtian that hee hath ſinned againſt knowledge and conſcience, and therefore againſt the holy Ghoſt, and that GOD hath no mercy for him, and to that purpoſe hee abuſeth one eſpeciall place, *Heb. 6. 4. 5. 6. For it is impoſſible that they which were once lightned, and haue taſted of the heauenly*

gift, and were made partakers of the holy Ghoſt, and haue taſted of the good word of God, and of the power of the world to come, if they fall away ſhould be renewed againe by Repentance. By this place, and ſuch like, the cunning Diuell labours to bring the children of GOD to diſpaire, if they commit ſinne after they bee called and enlightened, becauſe they ſinne againſt knowledge and conſcience.

But that the children of God may ſinne, and commit ſome great ſinne and euill againſt knowledge and conſcience, after they be enlightned and effectually called and ſanctified, appeareth in *Abraham*, *Sara*, *Dauid*, *Peter*, *&c.* and daily experience proueth it: and therefore all ſinnes of knowledge and againſt conſcience are not ſinnes againſt the holy Ghoſt, but in that place hee ſpeaketh of ſuch as of deſperate malice, and ſet purpoſe ſinne againſt the holy Ghoſt and wholly fall away, and abandon all Religion, and renounce CHRIST and his Goſpell: and therefore the

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holy Ghoſt ſayth not onely if they fall: but if they fall away, that is, euen cut themſelues cleane off from CHRIST. Againe, that they ſinne wilfully, euen deſperately perſecuting CHRIST in his members, and crucifie the Lord of glory, and make a mocke of him, trample vnder foote the Sonne of GOD, and account the blood of the New Teſtament as an vnholy thing, and diſpite the Spirit of GOD: now none of all theſe did befall *Dauid*, *Peter*, or any elect child of God: who though they ſinne of knowledge againſt conſcience, yet doe they mourne and are grieued for it: and it is for feare, or by the continuall inſtigation of the diuell and ſtrength of his temptation: Or in haſt, and of weakeneſſe: but afterwards they doe grieue for it, and deſire nothing more then to repent, aud to bee reconciled to GOD: which they cannot doe that ſinne againſt the holy Ghoſt.

Wee learne that heauenly wiſedome and ſauing knowledge, which

Doctr. 5. Heauenly wisedome is the proper gift of Gods Spirit.

worketh on the heart, and conuerteth the soule, is the proper worke and gift of GOD alone by his Spirit: Thou (O LORD) hast by the Spirit taught me wisedome in the secret of my heart; enlightning and giuing mee a heart to know thee: *All the Elect shall bee taught of God.* Againe the Lord promiseth, *To make all her children the Schollers of God*: And hee will be their Maister and Teacher: so that it is manifest that God alone is the Schoole-maister who doth teach by his Spirit true and heauenly wisedome, sauing and sound knowledge in the heart.

Iohn 6.45.

Esa. 54.13.

God teacheth his wisedome two wayes.

And this teaching of GOD containes two parts. First, the enlightning of the minde. Secondly, the bowing of the heart.

Reu. 3.9.

First, the Lord doth by his Spirit, which is the eye-salue, annoynt our eyes, and cleere our mindes, and maketh vs able to vnderstand his will in his word: by nature (alas) wee cannot know his will; *For the naturall man perceiues not the thing that are of*

1. Cor. 3.10

God

God: for they bee fooliſhneſſe vnto him: and euen as the cleere Sunne is vnto a blinde man: ſo is the word to vs; by nature wee vnderſtand nothing to our good.

Secondly, the Lord teacheth wiſedome in the ſecret of the heart when he bowes the heart to the obedience of his will, ſo the Lord opened the heart of *Lydias* to attend vnto the Preaching of *Paul.* Acts 16.14

Seeing it is GOD who teacheth wiſedome and ſauing knowledge, we muſt labour to become his Schollers and Diſciples; we muſt be willing to learne of this Maiſter, to come to his Schoole where his Word is taught, and intreate him that hee will teach vs his will, and teach vs wiſedome in our hearts: *Dauid, Pſalme* 119. in many verſes hath it, *Teach mee thy world, O Lord, and I will keepe it euen vnto the end:* And as for ſuch as ſcorne to haue GOD for their Schoole-maiſter, to come to his Schoole, to be taught of GOD; all their wiſedome, if it were as great as the wiſedome of *Vſe* 1.

Salomon or *Achitophel*, it is but folly with God.

Vse 2. Seeing GOD that is our spirituall Schoole-maister, hee teacheth, not onely the eare or the tongue, but hee teacheth, the heart, in the secret of the heart and affection, by mouing and bowing them to obedience, this sheweth that most men are not taught of GOD, for all the knowledge that they haue of GOD and his word, it is onely in words, lip-knowledge and knowledge in the tongue, to talke of GOD, to discourse and commend Religion, but it neuer commeth to the heart and entrailes to humble them, to enlighten the minde, truely to conuert the soule, to bow the will and affection to obedience. Well, know this, that all thy knowledge and wisedome can not doe thee any good, vnlesse it bee in the heart, vnlesse it bring forth obedience to the will of GOD, and therefore proue thy knowledge, whether it hath humbled thy heart, moued thy affection, to obey the will of GOD, to

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keepe his Commandements; for if thy heart runne after ſinne, and thou art not purged, nor bettered, nor reformed in heart and life (alas) thy knowledge is but carnall, and will neuer ſaue thy ſoule.

And this ſerues to cut the combes of many vaine hypocrites and diſſemblers, vvho becauſe they can talke and diſcourſe of matters of Religion, and commend the Preacher, they doe thinke themſelues iolly fellowes, and good Chriſtians. But, I ſay, vnleſſe the Spirit of GOD teach thee wiſedome in the ſecret of thy heart, by bowing it to obedience and reformation, all thy knowledge is but a carnall and fleſhly knowledge, which may befall a reprobate. *Paul* ſhewes vs how vve may vndoubtedly know, whether we be taght of God, or not, *If any man loue God, he is taught of God:* ſo that by our vnfained loue of GOD, vvhich vvill appeare in keeping his commandements, and doing his will, we ſhall knowe whether we be truely taught of God: And he that hath not 1.Cor.8.3.

the loue of God, nor eare to keepe his Commaundements, that man, let his knowledge bee neuer so great, certainely hee was euer yet truely taught of God.

VERSE VII.

7 *Purge mee with Hyſſope, and I ſhall be cleane: waſh me, and I ſhall be whither then ſnow.*

Dauid renewes his former requeſt. v. 2.

Dauid hauing made his requeſt vnto God for mercy, for the pardon of his ſinnes: and vſed a reaſon from the free confeſſion and acknowledgement of them to moue the Lord to pitty him; doeth heere againe renue his ſuite and humble requeſt vnto GOD: and he prayeth here vnto God for two great benefits; Firſt, Iuſtification in the free pardon of his ſinnes, and imputation of CHRISTS righteouſneſſe, *verſe* 7. And ſecondly, for Sanctification

and

and Reformation of the whole man, *verſe* 10.

And firſt, *verſe* 7. hee intreates the Lord for the free pardon of his ſinnes, that GOD vvould cleanſe and waſh him from them in the blood of Chriſt the Lambe of GOD: and ſecondly, he prayeth for the bleſſed fruite of Iuſtification; namely, peace of conſcience, and ioy in the Spirit, *verſe* 8. for till the conſcience haue a Certificate from GOD, and a bleſſed pardon ſealed and applied by faith, it cannot be at quiet.

Firſt, ſeeing *Dauid* had prayed before vnto GOD for mercy and pardon of his ſinnes: and heere doth againe renue the ſame Petition, and in other wordes put vp his requeſt vnto GOD for the ſame: Hence we learne that the pardon of our ſinnes is a ſingular fauour and mercy of GOD beſtowed vpon vs for Chriſts ſake: vvhich appeares in that *Dauid* ſo often in a Pſalme prayes for it, therefore it is a great and ineſtimable mercy, and hardly come by: not ſo eaſily

Doctr. 1. Pardon of ſinne the greateſt mercy.

easily as most men thinke. *Dauid* shewed how great a blessing it is, in that hee preferreth it before a Kingdome; and though hee vvas a King, yet hee pronounceth him blessed, not that is a King, as in the 32. *Psalme* 1. 2. *verses*; *But whose sinne is pardoned. God hath sent his Sonne Iesus Christ to blesse you, in turning euery one of you from your euill wayes*, a blessing of all blessings.

Vse 1. Seeing remission of sinnes is so great a blessing, and hardly come by: First, we learne that we esteeme of this aboue all other things in the world. If the question were asked what wee desire in the whole world, we should answere vvith feeling the pardon of
Mat. 16. 16 our sinnes: and therefore vve should desire and seeke this blessing aboue all other: If thou be as poore as *Iob*, and hast this, thou art a rich and a happy man.

Vse 2. Seeing *Dauid* vseth so many prayers vnto GOD, and vseth such reasons to mooue the Lord to pitty him, and to pardon our sinnes: Hence we see

ſee that thoſe are much deceiued, who thinke it the eaſieſt matter in the world to get the pardon of their ſinnes; and if they can but ſay, *Lord haue mercy on me*, all is well: no, no, Lord haue mercy on me, will not ſerue the turne: Good things are hardly come by without great trauell, labour, and ſtudy; How much more is it hard to get the pardon of our ſinnes, the ſaluation of our ſoules, and life eternall? And therefore let vs know, that to get the pardon of our ſinnes, we muſt take great paines, labour, and dilligence, wee muſt ſhew many a teare in bewayling them, they will coſt vs many a ſob, and many a ſigh, many a prayer and requeſt vnto GOD vpon our knees: and then if wee get it, Oh! it is a wonderfull fauour and mercy of GOD, it will make vs happy and bleſſed for euermore.

Parts of the Verſe.

Dauid makes two requeſts vnto GOD: and withall ſhewes a two-fold fruite and effect of his requeſts. Firſt, hee intreates the Lord to *Purge him with*

with hyſſope, and then it will come to paſſe, *Hee ſhall be cleane.* Secondly, he deſireth the Lord to *waſh him*, and then it will follow, *That he ſhall be whiter then ſnow.*

For the firſt Petition, *Purge me with hyſſope.* In theſe words he alludeth to the Legall Ceremonies and manner of purging, vſed in the time of the Law: In the purifying of the Leaper, and of any perſon polluted, they were to dippe the bunch of hyſſope in blood, or in water, and ſo ſprinkle it on the perſon to bee purified, which ceremony was a Type and Figure of the blood of Ieſus Chriſt, who is that alone ſacrifice and Lambe of GOD, which taketh away the ſinnes of the world.

Leu. 14. 6. 7. Num. 19. 18

Now then, ſeeing that by this ſprinkling with hyſſope in the blood of Beaſts, is meant the ſprinkling with the blood of Ieſus Chriſt; when he ſayth, *O Lord purge me with hyſſope, &c.* it is all one as if hee ſhould haue ſayd: O Lord, I am exceedingly polluted and ſtained with ſinne and vn-

cleane-

learenesse, and no Leaper was euer more vile and loathsome then I am now in thy sight, neither is there any water to wash and purge me, but I beseech thee of thy mercy to wash me, and to besprinkle my soule with the blood of IESVS CHRIST, that can alone take away my sinnes, and so I shall be made cleane and pure againe.

Hence, marke the miserable and cursed fruite of sinne: No leprosie did euer so defile the body of a man in the time of the Iewes, as sinne doth staine, and defile both soule and body, no dunghil nor stinking carrion is so loathsome in the eyes of man, as an vncleane sinner is in the sight of God, till he be washed and purged in the blood of Christ. *Doctr. 2.* Sinne is a leprosie.

This is the reason which the Lord vsed, *Iosh.* 7. 12. Why Israell fell before their enemies, and hee went not forth with their Armies when they fell before the men of *Ai*, *Therefore the children of Israel cannot stand before their enemies, but haue turned their*

their backes before their enemies, becaus they are execrable: we see then the nature of sinne, how it maketh a man abhominable and detestable in the sight of GOD.

Vse 1. Seeing this is the cursed nature and fruit of sinne, that it defileth and staineth both body and soule, and maketh them more loathsome and vile then any toad or serpent; how should wee abhorre sinne and euery wicked way? Wee will bee loath to touch poyson or ratte-bane, or any thing else wherein is danger: Oh! sinne is such ratte-bane as infecteth and poysoneth both soule and body, and therefore let vs shunne sinne, and touch it not.

Vse 2. When as we be defiled with sinne and so made filthy and vncleane in the sight of GOD, and more vile then any Leaper, or dunghill, carrion, toad, or serpent: Oh let vs pray with *Dauid* to be washed and purged from our filthinesse, let vs repent of all our sinnes, bewaile our vncleanesse: Let vs by faith, as a bunch of hyssope

hyſſope beſprinkle our ſoules with the blood of Ieſus Chriſt.

Seeing *Dauid* deſireth to bee purged with hyſſope: Wee learne hence that the LORD would not that men ſhould deſpiſe ſuch ceremonies and types of Chriſt, as he himſelfe commanded in the time of the Lawe: and though it may ſeeme a vaine and needleſſe thing to beſprinkle them with a bunch of hyſſope, dipped in the blood of a beaſt, yet ſeeing it was the commandement of GOD, they did not deſpiſe this ceremony, being a type of the blood of Chriſt. When they could not ſee with bodily eyes the blood of Chriſt, it pleaſed God by ſuch ceremonies and types to helpe their faith, by ſprinkling the blood of a beaſt, to ſhew to them that they muſt bee ſo ſprinkled in their ſoules with the blood of Ieſus Chriſt.

Doctr. 3. The ceremonies vnder the Law, were but to lead vs vnto Chriſt.

Hence we learne by the example of *Dauid*, and all the holy Fathers and Seruants of God, In the time of the Law, to vſe all ſuch Sacraments and ceremonies as God commaunds in his word

Vſe. Obedience required to Gods ordinances.

word for the helping of our faith, we cannot see the blood of Christ, nor touch it with our outward senses; yet the LORD hath appointed the Sacrament of Baptisme, and the Supper of the LORD, that in them we might see, feele, touch, and taste, as it were the body and blood of IESVS CHRIST: And therefore, all those which despise these Sacraments, making little or no account of them, shew that they despise the ordinance of GOD, and so make light of that which is ordained for the good of their soules.

Doctr. 4. Christs blood alone doth purge our sinnes. Heb. 9 9. 1. Iohn 1. 7 Reu. 1. 5. Iohn 1. 9. 1. Pet. 1. 2.

Marke further, when that *Dauid* prayeth the Lord to purge him with Hyssope, the word signifies to purge by sacrifice; euen the sacrifice of the Sonne of GOD, and by his death and blood-shedding to purge his sinne away, so as he confesseth there is nothing in Heauen or Earth, that is of force to purge him from his sinnes and vncleanenesse, but the blood of Christ alone. It is not the blood of bullockes, lambes, and goates that can wash

waſh away the leaſt ſpot of ſinne, but onely the blood of the immaculate Lambe Chriſt Ieſus, and to him all the Sacrifices had relation and ſhadowed our Ieſus Chriſt the true Paſcal Lambe vnto vs.

The vſe of the ceremonies vnder the Loue.

And this vvas the reaſon why *Dauid* maketh mention of Hyſſope, that God would purge him with Hyſſope, becauſe God in the time of the Law ordained this ceremonie for a confirmation of their faith, and to helpe the people of the Iewes to the better ſight and knowledge of the promiſed Meſſiah; For ſeeing Chriſt was not yet come into the vvorld, and they could not ſee the worke of redemption as yet performed: the Lord vvould leade them by theſe ceremonies vnto Ieſus Chriſt the promiſed Meſſiah, that they might ſee him as it were before their eyes: for when they ſaw a beaſt ſlaine, and the blood ſpilt, then they tooke a bunch of Hyſſope, dipt it in the blood of the beaſt, and beſprinkled them that offered the ſame with the blood: they

Note.

were thereby taught, that euen so must Ieſus Chriſt the Sonne of GOD and promiſed Meſſiah bee ſlaine and put to death, his blood ſhed for their ſinnes, and they muſt by faith as a bunch of Hyſſope beſprinkle their ſoules with the blood of Chriſt for the pardon of their ſinnes.

It is true indeed, that the LORD hath eaſed vs in the time of the Goſpell of all thoſe old and auncient ceremonies; neither is it the will of GOD that wee ſhould bee clogged with the dead and needleſſe, and beggarly rudiments and ceremonies of men vvhich become not the ſimplicitie of the Goſpell. But yet hee hath in mercy appointed certaine helpes and meanes to leade vs vnto CHRIST IESVS; as the two Sacraments to helpe our faith: for wee being as yet carnall (alas) wee cannot behold no more then vvee ſee; And therefore the LORD hath appointed them as helpes to leade vs to Chriſt, to ſee him before our eyes in the Water of Baptiſme, and Bread and Wine

Gal. 4.

the Lords Supper, that ſo our faith ſhould bee confirmed thereby, and wee might euen ſee Chriſt Ieſus before our eyes: And therefore as *Dauid* did carefully vſe ſuch helpes and ceremonies as GOD commanded, for the ſtrengthening of their Faith; ſo let bee as carefull, to vſe the helpes that GOD hath left vnder the Goſpell, for the ſtrengthening of our weake faith.

Purge me with hyſſope.

THE meaning is this, accept of that moſt perfect and euerlaſting ſacrifice of Ieſus Chriſt for the puniſhment due to my ſinnes: As if he ſhould haue ſayd, O Lord, I confeſſe I haue ſinned exceedingly, I haue beene borne in ſin: and haue by murther and adultery deſerued to bee condemned eternally, and to haue the curſe and puniſhment due to my ſinne to be caſt vpon me: but I beſeech thee in mercy to accept of the death and blood-

The meaning of the words.

ſhedding of thy Sonne my Sauiour Ieſus Chriſt for the ſatisfaction due to my ſinnes.

And whereas the Iuſtification of a ſinner in the ſight of God ſtands on two parts: firſt, remiſſion and pardon of ſinne: ſecondly, the imputation of Chriſts righteouſneſſe, me thinkes, the Prophet requires and begs both theſe at the hands of God: firſt, to be purged, or as the word ſignifies, to purge (not by waſhing) but by ſacrificing, to appeaſe the wrath and anger of God by the blood of Chriſt: ſecondly, when hee prayeth to be waſhed, hee deſireth to bee made pure and righteous, not in his owne righteouſneſſe, but onely in the righteouſneſſe and obedience of Ieſus Chriſt, imputed to him, and layd hold vpon by faith.

Doctr. 5. Saluation is to be ſought for onely in Chriſt.

Seeing *Dauid* intreates the Lord that hee would *Purge him*: that is, accept of the moſt perfect Sacrifice of Ieſus Chriſt, for the puniſhment due to his ſinnes: we learne that there is no Name giuen vnder Heauen, whereby

whereby a man ſhall be ſaued, but only in the name of Ieſus Chriſt: it is not the blood of bullocks, lambes, and goates, that can waſh away the leaſt ſpot of ſinne, but onely the blood of the immaculate Lambe Chriſt Ieſus: but of this before. 1. Iohn. 1. 7. 1. Pet. 1. 18. Reu. 1. 5.

Hence we ſee the endleſſe and vnſpeakeable mercy of God to miſerable men: who when no other meanes could bee found, no water or hearbe could heale the ſoule of a ſinner, and waſh him from ſinne and the puniſhment of it, but onely the precious blood of the Sonne of GOD; was content to giue his owne Sonne to death for vs: which made Saint *Iohn* to admire it: And if GOD hath not failed vs in this, but could rather bee content to ſee his onely Sonne put to death and hang on the Croſſe, then we ſhould periſh, how ſhould he deny any ſmaller and lighter matters vnto vs? *Vſe* 1. Iohn 3. 16. Rom. 8. 32.

Behold heere the greatneſſe and haynouſneſſe of mans ſinnes, which could bee purged by no creature in *Vſe* 2.

heauen or earth, but onely by the blood of Ieſus Chriſt alone: if all Men and Angels ſhould haue died, and beene caſt for euer into hell fire, they could not ſatisfie the infinite wrath of God for one ſinne, but the heart blood of Ieſus Chriſt muſt be ſhed, elſe wee can haue no pardon.

Vſe 3. This condemnes that wicked and erronious Doctrine of the Papiſts, who teach, indeede CHRIST by his death hath ſatisfied GODS iuſtice for the fault and eternall puniſhment due to our ſinnes: but men muſt either in this life by workes, or elſe in Purgatory ſatisfie Gods iuſtice for temporall puniſhments: now then what is this but to make the ſacrifice and death of Chriſt imperfect, when as it muſt bee patched and peeced with mens merites: but wee beleeue and hold that Chriſts death is a ſufficient ſacrifice for all our ſinnes.

Vſe 4. Would you then haue the pardon of your ſinnes, euery ſinne deſerues death and the curſe of GOD: Now there is no way but this, to beleeue

Rom. 6
Gal. 3.

in

in Ieſus Chriſt, to imbrace him by faith, that ſo God the Father may for his ſake pardon our ſins, accept of his death and paſſion for the puniſhment of them all.

And that wee may be purged from our ſinnes, both the fault and puniſhment, by the blood and ſacrifice of Chriſt, we muſt firſt repent of them, with *Dauid* bee grieued for them, bewaile them, amend our liues, and become new creatures in Chriſt Ieſue, we muſt begge for pardon of them at the hands of GOD.

Secondly, beſides wee muſt bee ſprinkled with Hyſſope: that is, as in the time of the Law, they dipped the Hyſſope into the blood of the beaſt, and ſo beſprinkled the perſon to bee cleanſed; euen ſo muſt we by faith as it were with a bunch of Hyſſope, apply the blood of Chriſt, and by faith beſprinkle our defiled conſciences, it will purge vs from ſinne, and appeaſe the anger of GOD for the puniſhment.

But if men either doe not repent

of them that leaue their ſinnes, or doe not come with Faith, to apply the blood of Chriſt, they cannot haue pardon: As if there vvere a ſoueraine plaiſter to cure any ſore; if a man doe not apply it to his vvound, but let it lie in a boxe, it vvill doe him no good: ſo vnleſſe vvee apply the blood of Chriſt to our vvounds and ſores by Faith (alas) it cannot helpe vs: And as the woman with the bloody iſſue touched Chriſts garment, and was healed: for vve can by Faith touch the blood of Chriſt, and apply it to our ſelues, it vvill heale all the bleeding wounds of ſinne.

The ſecond requeſt is that GOD would waſh him and make him pure, not imputing his ſinnes vnto him, but couering them in the death and obedience of his Sonne Ieſus Chriſt: And therefore in the ſecond part of this verſe hee prayeth for the imputation of Chriſts righteouſneſſe; namely, that GOD would not onely remit the puniſhment due to his ſinnes, but looke vpon him as hee is in Chriſt,

couered

couered with his righteouſneſſe, and that GOD would account him iuſt for Chriſts obedience, holineſſe, ſatiſfaction and righteouſneſſe. For when GOD beholds a poore ſinner couered with the righteouſneſſe, holineſſe and obedience of his Sonne Chriſt, then hee accounts him as no ſinner, but iuſt and righteous. Euen as a man beholding any thing thorough a red glaſſe it appeares red, or of the ſame colour: ſo if the Lord looke on vs in Chriſt we appeare holy and righteous before him. Pſal. 32. 1. 2.

Whereas the Prophet *Dauid* intreates the LORD to waſh him, he ſhewes that he was defiled with ſinne and ſtained with vncleanneſſe: and ſo ſtood in great neede of Gods mercy to cleanſe his filthy ſoule and defiled conſcience now polluted vvith moſt vile Adultery, and filthy vncleanneſſe: that his ſoule vvas now beſprinkled vvith the innocent blood of that faithfull ſeruant and loyall ſubiect *Vrias* the Hittite: And as it was with *Dauid*, ſinne infected him, made him *Doctr. 6.* Sinne defiles a man.

him vile and loathſome, filthy and abhominable in the ſight of GOD: euen ſo it doeth begrime the faces of the beſt of Gods children, it ſtaines and pollutes them both in ſoule and body: yea, not carrion is more loathſome and odious then a ſinner defiled and polluted with ſinne is in the ſight of God.

The leproſie vvas a loathſome diſeaſe, it infected the body, and the very garments; yea, the ſtones and timber: But this Spirituall leproſie, ſinne, infects the whole man, body and ſoule: yea, it infects heauen and earth, and all other creatures in the vvorld, and there is nothing that can take away the ſpottes and blemiſhes of ſinne, but onely the precious blood of Ieſus Chriſt, laid hold on by true faith.

Vſe 1. Well, ſeeing all of vs are thus defiled vvith ſinne as *Dauid* was, in ſoule and body, let vs deſire to bee vvaſhed: let vs bewaile them, loath and hate them, intreate the LORD that hee would not impute our ſinnes

vnto

to vs, but couer them vnder the obe of Chriſts righteouſneſſe: And at we ſhould abhor euery ſinne for is cauſe, becauſe it defiles vs, it pol-tes vs, and makes vs vnworthy to peare in Gods preſence.

Seeing *Dauid*, though an holy Pro-net of God, a man after Gods owne eart; yet deſires the LORD to waſh m from his ſinnes, and to couer em in the obedience of CHRIST ESVS applyed by faith: We ſee at no man is able to ſtand before e face of GOD in his owne righ-ouſneſſe, in his owne workes, or orthineſſe: for if any might, who ight better haue done it then *Dauid* man truely ſanctified, a holy Pro-net, a man after Gods owne heart: ea the Prophet *Eſay* ſayth, that all r righteouſneſſe is no better then ſtayned clout full of blood and all ollution: And *Paul* deſires that e may not bee found in his owne ghteouſneſſe, and worthineſſe, at e day of Iudgement, but in the ghteouſneſſe of Chriſt layd hold on

Vſe 2.

Eſay 64. 6.

Phil. 3. 9. 1. Cor. 1. 30

on by faith. And therefore let vs re-
nounce all our owne goodneſſe, o
worthineſſe, and accompt all b
dung in reſpect of CHRIST and hi
righteouſneſſe. And as for the Churc
of Rome we may ſee their intollerabl
pride, that they doe ſo much reſt an
relie vpon their owne goodneſſe an
worthineſſe, merites, and righteouſ
neſſe, to ſtand vpon it and appeare i
it for remiſſion of ſinnes, and life ete
nall. But (alas) if *Paul*, *Dauid*, and a
the Saints of God abhorre themſelue
in duſt and aſhes, deſire to be purge
and waſhed and couered in the obedi
ence and righteouſneſſe of Ieſus Chri
yea count all their owne righteouſne
but as dung, and dare not appeare i
before the ſeate of Gods Iudgemen
but in the righteouſneſſe of Chriſt
ſhall any Papiſts of them dare to ſtan
before Gods Iudgement in his own
righteouſneſſe, and worthineſſe: no, n
he ſhall tremble, and quake, and n
abide ſo great and glorious a preſenc

I ſhall bee cleane: I ſhall bee whiter then ſnow.

IN theſe words the Prophet ſhewes the euent and iſſue of this, when a man doth truely repent, is reconciled to GOD in IESVS CHRIST, and is waſhed from his ſinnes by faith in CHRISTS blood; then hee is made of a moſt vile and loathſome ſinner, a moſt bleſſed and holy childe of GOD; of a filthy vncleane limme of the diuell, a bleſſed member of Ieſus Chriſt, beautifull and glorious in the eyes of GOD, being couered in Chriſts righteouſneſſe.

Doctr. 7. The woful eſtate of al naturall men.

Seeing *Dauid* ſayth, when GOD ſhall pardon him his ſinnes on his true repentance, and bee reconciled vnto him, couering his ſinnes in the merite and obedience of Chriſt, *Then he ſhall be cleane:* Then before a man repent, be reconciled to God by Ieſus Chriſt, and bee purged from his ſinnes: Hee is moſt vncleane and filthy, vile, loathſome and abhominable

ble in the ſight of God: and indeed ſo hee is; no carrion worſe, no Toad ſo vgly, nor Serpent ſo full of poyſon as a filthy ſinner polluted with ſinne till he repent, get pardon of them and bee reconciled to God by Chriſt. I pray you take knowledge of this Doctrine, whatſoeuer thou art, high low, rich, poore, young, old, Prince or Noble: till thou repent, till thou turne to GOD, till thou get the pardon of thy ſinnes and bee waſhed by faith in the blood of Ieſus Chriſt, thou art moſt vile and miſerable, thou art moſt vncleane and filthy, thou art more vgly then the venemous Toad, more loathſome then the Serpent, more filthy and ſtinking then the Carrion: Yea, no creature is ſo loathſome before God as a filthy ſinner that liues in ſinne without Repentance, that is not waſhed and purged from them in the blood of Chriſt.

Vſe 1. Well, ſeeing this is the wofull and miſerable eſtate of all impenitent ſinners, how ſhould this moue euery

one, with ſpeed, to repent, to turne to GOD, to ſeeke to bee reconciled to GOD by IESVS CHRIST, to deſire pardon of his ſinnes, to bee waſhed and cleanſed from them all, in and by the blood & merits of Chriſt: for this knowe, I ſay, till thou art reconciled to GOD, doeſt repent, art waſhed and cleanſed, thy caſe is fearefull, thou wert better be a Toad then a Man without this: thou maiſt goe in Silke and Veluet, in gay and goldenapparell, thou maiſt haue a faire body; perfumme thee with ſweete ſmels, &c. but till thou repent, thou art filthy and loathſome in GODS ſight.

Oh! how ſhould this ſerue to plucke downe the pride of many impenitent ſinners? Men and Woemen thinke highly of themſelues, ruffle it out in Silke and Veluet, ſtarching and waſhing; but all this while they knowe not that their poore ſoules are loathſome in Gods ſight, that GOD hates them, and cannot abide them, Oh then bee waſhed, bee cleanſed in the blood of Chriſt,

Christ, vvhich alone can wash away sinne.

O that men would remember that saying of Christ: *Thou art poore, blinde, miserable, and naked.* Then they would say with *Iob: I abhorre my selfe and repent in dust and ashes*: Then they would neuer giue any rest to their soules till they haue repented, got pardon, be reconciled, and washed from their filthy sinnes.

Esay. 1.16. Reu. 3.14. Iob. 42.6.

Seeing *Dauid* acknowledgeth, that when he shall repent, get pardon of his sinnes, be reconciled to God, be washed from the filthinesse of sinne: then *he shall bee cleane* and white, yea most white, euen as snow.

Hence wee learne, that as a filthy sinner, that liues and goes on still in sinne without Repentance, there is no creature more vile, blacke, and vncleane: So the child of GOD that doeth repent, that is washed in the blood of Christ, reconciled to GOD, hee is a blessed and glorious creature, most beautifull and faire in the sight of GOD: not by any good-

nesse

neſſe, or vvorthineſſe of his own, but by the mercy of GOD ſo accounting vs; and the merites and worthineſſe of IESVS CHRIST, in whoſe righteouſneſſe we be righteous, and by vvhoſe merites and vvorthineſſe wee are couered. The Saints of God goe in long white roabes, which are made vvhite in the blood of the Lambe. Cant. 1. 7. & 41. Ezec. 16. 9 10. 11. 12. &c Reu. 3 18. 1. Cor. 6. 10. 11.

Seeing this is the bleſſed and glorious eſtate of thoſe that doe truely repent, be reconciled to GOD, embrace and beleeue in Ieſus Chriſt, are waſhed and cleanſed from their ſinnes in his blood, and couered in his righteouſnes: O how ſhould it moue euery man and woman to turne to God! to forſake their euill wayes and their filthy ſinnes! to put on the Lord Ieſus Chriſt, to beleeue, to become the ſonnes and daughters of GOD. It is a goodly thing, to be ſonne to an earthly King, to bee cloathed in cloth of gold, &c. But if wee compare this with the bleſſed and glorious eſtate of GODS children, it is but dung and *Vſe* 1.

beggery, it is but like rotten rags, and beggards clouts, taken off the dung-hill: *Dan. 12.* *Hee that is wise shall shine as the firmament, and hee that converts many to righteousnesse shall shine as the Starres in the firmament:* oh! then againe, and and againe, let vs repent, let vs be reconciled to God, get this wedding garment, which will make vs beautifull before God.

Vse 2. Another vse in this, seeing that the state of GODS children euen in this vvorld is so blessed and glorious, so beautifull and excellent, being reconciled to GOD, washed in the bloud of CHRIST, and cloathed with the most pure robe of Christs righteousnesse: Heere is matter of comfort to all the poore children of GOD vvhom the vvorld is not vvorthy of, alas they are esteemed as beggars, they bee esteemed as vile, and base, miserable, and cast-awayes, by vvicked godly men, they are made as the dung in the streetes, and the off-scouring of the world, and men euen tread and trample them vnder their feet

no

now what is that which may comfort the hearts of GODS children? ſurely this, that though they ſeeme vile, baſe, and miſerable in the blind eyes of ſinneſull men; yet they bee moſt white, beautifull, and glorious, in the eyes of GOD our heauenly Father: Though the world hate vs, contemne vs, be aweary of vs, loathe and abhorre vs: let vs remember the Lord loues vs, takes delight in vs, we are moſt faire and beautifull in his ſight. They doe not ſee what we be, they cannot know that wee are little Princes, Sonnes, and great Heires of the Kingdome of Heauen, the ſonnes and daughters of the great God: and therefore this may teach vs patience, ſeeing we know that GOD loues vs, and that wee are deare vnto him, though the world hate vs: So it was with many Prophets of GOD, and true beleeuers, whom the world was not worthy of. 1 Ioh. 3. 2. Heb. 11.

Laſtly, heere is matter of great comfort to great and grieuous ſinners, that haue committed many and *Vſe 3.*

grieuous sinnes, that if they will vnfainedly repent and turne to GOD, imbrace, and lay hold on CHRIST, GOD will make them of the curſed fire-brands of hell, Heires of the Kingdome of Heauen: of the limmes of the diuell, the Members of Ieſus Chriſt; of adulterers and filthy ſinners, ſuch as *Dauid* was, chaſte and pure, and the holy ſeruants of GOD. This the LORD promiſeth men, that if they will repent, turne to GOD, and forſake their ſinnefull wayes: Then *though your ſinnes were as red as ſcarlet, I will make them as white as ſnow. Though they were as crimſon, yet I will make them cleane as wooll:* That is to ſay, though men be guilty of bloodie ſinnes, notorious euils, as *Dauid*, of murther, vncleanneſſe, whoredome, adultery, couetouſneſſe, ſwearing, contempt of the word of GOD, &c. Yet if thou haſt the grace to repent, certainely the LORD will moſt throwly purge and waſh away all thy ſinnes, hee will ſeale thee a generall pardon of them all, if thou will

Eſay 1.18. 19.

onely repent and lay hold vppon CHRIST.

Oh! then let mee ſpeake vnto you in the name of God: haſt thou beene a vile blaſphemer? haſt thou beene a contemner of the Word? a perſecuter of Gods children? haſt thou beene a cruell murtherer, oppreſſor, vſurer? haſt thou beene an adulterer, a filthy liuer? Well, if thou will now repent, turne to God, bewaile thy ſinnes, beg pardon of them, if thou wilt renounce, leaue, and forſake them, become a new creature in Chriſt Ieſus, and amend thy ſinfull life: Loe, God doth this day offer mercy vnto thee, he will embrace thee as he did the Prodigall childe: he will waſh thee in the blood of his owne Sonne: Hee will couer thee in his righteouſneſſe; he will pardon all thy ſinnes, and neuer lay them to thy charge: hee will make of thee that art a vile and miſerable ſinner, a very fire-brand of hell, a bleſſed member of Ieſus Chriſt. And therefore let not the number of greatneſſe of thy ſinnes hinder thee; for if thou Luke 15.

canst repent, God will pardon them all, and receiue thee to mercy: Oh then, if thou wilt not for all this repent and turne to GOD, leaue and forsake thy sinnes and impieties, become a new creature in Christ Iesus, but lie in thy sinnes, and wallow in the filth of them still, and harden my heart against all the sweete and gracious offers of mercy. How art thou worthy to perish, if thou shalt despise so great saluation?

2 Cor. 5. 18

VERSE VIII.

8 *Make mee to heare of ioy and gladnesse, that the bones which thou hast broken may reioyce.*

Dauid here entreates for peace of conscience.

DAVID hauing in the former Verse craued mercy at the hands of God, for the pardon of his sinnes which were both many and great, hee doth in this Verse

verſe begge at the hands of GOD, the bleſſed fruite of the ſame, namely the bleſſed and comfortable perſwaſion of GODS mercy, and aſſurance of his loue, for the pardon of his ſinnes, that GOD vvould euen teſtifie vnto his poore ſoule and wounded conſcience, by his Spirit inwardly, that hee vvas appeaſed and pacified with him, and in Ieſus Chriſt reconciled vnto him, that ſo being thus aſſured of Gods loue, of reconciliation with God, and the pardon of his ſinnes, his wounded conſcience might be comforted, his wounded ſoule & heauy heart might be refreſhed, and his exceeding griefe might bee mittigated and aſwaged.

Sinne had take away his inward ioy.

In this verſe note two ſpeciall points. Firſt, what is the thing *Dauid* ſo inſtantly craueth of God; namely, that hee vvould cauſe him to heare comfortable and bleſſed newes of GODS mercy and aſſurance of the pardon of his ſinnes. *Make mee to heare, &c.*

Parts of this verſe.

Secondly, the end whereof hee

ſo begs and requeſts for this, namely, that his broken heart and bleeding conſcience might bee comforted, and his vnſpeakeable griefe by the feeling of Gods loue might bee ended: *That the bones which thou haſt broken may reioyce.*

Make mee to heare.

AS if he ſhould haue ſaid, O Lord I beſeech thee to witneſſe thy loue and fauour vnto mee, yea I beſeech thee ſend thy bleſſed and holy Spirit to certifie my conſcience of the bleſſed pardon of all my ſinnes, that thou wilt not enter into iudgement with me for them.

And that which *Dauid* doth here confeſſe of himſelfe, all the children of God ſhall one day be ſure to finde by experience, that ſinne doth ſpoile them of their inward peace and ioy. Oh then! if we could remember how ſweete the ioy and peace is which by ſinne we looſe, for the vaine and tranſitory

ſtory pleaſures of ſinne which are but for a ſeaſon, we would neuer make ſo bad exchange.

The maine point is, what is it that *Dauid* ſo earneſtly craues of GOD: namely, that GOD would aſſure him of the bleſſed pardon of his ſinnes. But ſome may ſay, this ſeemes needleſſe, did not the LORD ſend *Nathan* to him, who (after *Dauid* had confeſſed his ſinne) told him, *The Lord hath pardoned thy ſinne, thou ſhalt not die:* 2. Sam. 12. 13. How then comes it to paſſe that heere hee prayes the Lord to cauſe him to heare and feele this, the pardon of his ſinne? I anſwere: Firſt, it is true that *Nathan* the Prophet of God did aſſure him of the pardon of his ſinnes, vpon his true Repentance: but yet *Dauids* heart being wounded with ſinne, could not ſo fully feele and finde the aſſurance of Gods loue and pardon of his ſinnes, and therefore entreates the Lord to certifie his conſcience inwardly by his Spirit, and fully to aſſure him of the ſame. Secondly, I anſwer, that though *Dauid* heard

Nathan

Nathan tell him that the Lord would pardon his ſinnes, yet he iudged the outward teſtimony of all men and Angels as nothing vnleſſe the inward certificate and teſtimony of the holy Ghoſt goe with it: inwardly to certifie, aſſure, and perſwade the poore, wounded conſcience of Gods loue and fauour.

Doctr. 1. Euery childe of God may be aſſured of the pardon of his ſinnes.

Hence wee learne ſundry points of inſtruction. First, that as *Dauid* prayes to be aſſured of GODS loue, and the pardon of his ſinnes; ſo euery true childe of GOD that beleeues and repents of all his ſinnes, may know and bee aſſured in his conſcience of GODS loue and fauour, and the pardon of them all. And in the Article of our Faith, we doe profeſſe wee beleeue the remiſſion of our ſinnes, and life euerlaſting; and ſeeing wee pray for this, that GOD vvould forgiue our ſinnes and treſpaſſes, therefore wee beleeue it, elſe wee ſinne in praying for it: ſo that euery one that truely repenteth and embraceth Ieſus Chriſt, is a new creature, hates vile

vile wayes, indeauours in heart and life to pleaſe God: he may know and be aſſured that he is reconciled to God, and his ſinnes be pard oned. 2. Pet. 1.

This condemnes that helliſh doctrine of the Papiſts, who teach and hold, that no man can bee aſſured of the pardon of his ſinnes, vnleſſe God ſend a reuelation from heauen to doe it: And that it is a vertue of faith to doubt of GODS loue. But how did *Paul* doubt when he ſayth, *I am fully perſwaded, &c.* Alas, how dares a vile ſinner, not iuſtified, nor aſſured of Gods loue, and the pardon of his ſinnes, how dares hee come to call on God and make his prayer vnto him? Dares a traytor come to his King, ſpeake vnto him, not hauing his pardon? Well, this Doctrine of doubting, it is a racke for wounded conſciences, and torments afflicted ſoules, when they cannot tell whether God loueth or hateth them, nor know not that their ſinnes be pardoned. *Vſe* 1. Rom. 8 38 Iob 13. 15. 19 25. Pſa. 125. 1.

And therefore that religion which teacheth doubtings, and pronounceth *Vſe* 2.

ceth them accurſed, who hold that a man may be aſſured of ſaluation: we accurſe it as a Doctrine enemy to faith and ſaluation. And indeede it is ſtrange to ſee, that whereas they teach a man is able to fulfill the whole Law of God, and by his workes to merit eternall life; yet they accurſe him if hee ſay hee is ſure to be ſaued: ſo directly doth one point of their falſe doctrine impugne another. Indeede it is no maruell though their Religion can yeeld no comfort for certainty of ſaluation, ſeeing they draw men from off the foundation Chriſt Ieſus, in whom onely it is promiſed, that we ſhall finde reſt for our ſoules.

Seeing *Dauid* prayes for this aſſurance of Gods loue, to bee aſſured of the pardon of his ſinnes, by his Spirit, and that vpon his true Repentance. This ſhewes that the confidence that moſt men haue, is a fond preſumption and ſecurity: They would not doubt of GODS loue fo all the world; they beleeued euer ſince they

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were borne, and thus they brag of their ſtrong faith, but they deceiue themſelues; for till a man doe repent, turne to God, beleeue in Chriſt, bee a new creature, hee can haue no aſſurance of Gods loue or pardon of his ſinnes.

Let all true Chriſtians examine themſelues, whether they feele and finde this bleſſed aſſurance and perſwaſion of Gods loue, and the pardon of their ſinnes. If thou haſt it, make much of it, looſe it not: If thou want it, vſe all meanes, giue all diligence to get it, repent, turne to God, beg mercy, and pardon for my ſinnes, embrace Ieſus Chriſt, beleeue in him, that thou maiſt be aſſured, and neuer bee at reſt till thou canſt ſay, I am perſwaded of GODS loue in Chriſt Ieſus, *I know my Redeemer liueth:* I am perſwaded I am the child of GOD: elſe a man can haue no ioy, peace, nor comfort.

Though *Nathan* had told him his ſinnes were forgiuen, yet *Dauid* could not be aſſured till hee left the inward aſſu-

Doctr. 2. Mans teſtimony o the remiſſion of -

finnes is nothing without the testimony of Gods Spirit.

assurance and certificate of Gods Spirit to perswade and witnesse the loue of GOD vnto him for the pardon of his sinnes.

Hence we learne, that it is not the testimony of all men and Angels, that can assure vs in our soules of GODS loue, and pardon of our sinnes, without the inward speciall certificate and perswasion of GODS Spirit, who is called the *Spirit of Adoption*, because

Ro. 8. 15, 18

he doth reueale, yea perswade and assure our soules that we be adopted. If *Peter*, *Paul*, *Nathan*, yea all the world; nay, if an Angell from heauen should tell me I am the child of GOD, yet

Note.

vnlesse GOD do farther certifie my conscience inwardly by his Spirit, I should not be assured, but doubt still; euen as *Dauid* did in this place, although *Nathan* had sayd: *Thy sinnes are forgiuen*, yet *Dauid* could not be assured vntill hee had the inward and comfortable perswasion of Gods holy Spirit. Men cannot know the secret counsell of GOD, they may deceiue, and be deceiued; but the Spirit

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of God knowes all things, and the Apostle saith, *Yee haue not receiued the Spirit of bondage to feare againe: But yee haue receiued the Spirit of adoption, whereby yee cry Abba Father. The same Spirit beareth witnesse to our spirit, that we are the children of God. And because yee are sonnes, therefore God hath sent foorth the Spirit of his Sonne into your hearts, whereby we cry Abba Father.* Againe, *God the Father hath sealed vs, and put into our hearts the earnest of his Spirit.* So that you see it is the proper worke of the Spirit to assure our hearts and consciences of GODS loue, and the pardon of our sinnes, and without this inward certificate and assurance of the Spirit, all the testimonies of men and Angels cannot assure our consciences.

1. Cor. 1. 10. Rom. 8. 15. 16. Gal. 4. 6. 2. Cor. 2. 22.

Well then, seeing that there can bee no assurance in a mans conscience of the pardon of sinne, and life eternall, but by the inward surtificate and testimony of Gods Spirit, let vs pray for this, labour to finde and feele our hearts perswaded and assured inwardly

Vse 3.

wardly by the holy Ghoſt of the pardon of our ſinnes, and the loue of God in Chriſt, *Proue your ſelues whether ye be in the Faith.* And becauſe men are deceiued generally with a fond preſumption, and fooliſh opinion, that they be the children of GOD, and ſhall be ſaued: And this carnall preſumption is more common then true ſauing Faith; I will ſhew how we may know this teſtimony and certificate of GODS Spirit, when it is in our conſciences.

2. Cor. 13. 5

Markes of Gods Spirit.

1 That man repents of his ſinnes.

Firſt, the Spirit of GOD aſſures no ſuch man of pardon of his ſinnes, but ſuch as be humbled for them, repent of them, leaue and forſake them: become new creatures, and vvalke in newneſſe of life. And therefore if thou liue in ſinne, bee not humbled for them, nor bewaile them, haſt a purpoſe to liue ſtill in thy ſinnes, ignorance, lying, ſwearing, couetouſneſſe, vncleanneſſe, &c. Thou canſt haue no aſſurance of Gods loue; and this perſwation of thine, if thou haſt any, is meere preſumption: For when

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men doe not repent, and turne vnto GOD, and amend their liues, there is no Faith, neither is the Spirit of God in them; and therefore they cannot bee assured of GODS loue and mercy.

2 Is perswaded of the Spirit.

Secondly, the Spirit of Adoption doeth not onely tell a man that hee is the child of GOD, but doth by sundry arguments and reasons perswade the childe of God that hee is elect, that God loues him, and that his sinnes bee pardoned: but wicked men haue no such perswasion in their hearts; onely they haue a fond opinion and conceite, which is no good ground, neither did the Spirit of God euer peswade their hearts thereunto.

3 The effects will appeare.

Wee shall knowe the testimony of Gods Spirit, that it is sure and sound by the fruits and effects of it: for if the Spirit of God doe truly testifie the loue of GOD for the pardon of our sinnes, and life eternall: then it will follow, that wee shall hate our sinnes, loathe and abhorre them, because they giue our most gracious God and lo-

uing Father: yea, vvee ſhall deſire in all things to honour God, to doe his will, to pleaſe and ſerue him: ſo that if wee finde and feele theſe things, a true hatred and diſlike of ſinne, becauſe it diſhonours our GOD, a deſire to liue in holineſſe and righteouſneſſe before him all our dayes: it is a certaine ſigne that the Spirit of GOD doeth aſſure vs of our reconciliation with God. But if men finde not this, no hatred of ſinne, no loue to obey his will and keepe his commandements, but ignorance, rebellion, prophanneſſe, and the like; let them bragge what they will of their ſtrong Faith, feeling of Gods loue, and I know not what, yet it is certaine, they haue not the teſtimony of GODS Spirit which *Dauid* prayeth for here, but a fond and fooliſh opinion, proceeding of ſelfe-loue, carnall ſecurity, and diuelliſh preſumption, which in the end wil deceiue them.

Doctr. 3. God conuaies com-

Make me to heare of ioy & gladnes.

In theſe wordes note a third point of Doctrine: namely, whence, and where

Dauid

Dauid looked for comfort: namely, from the word of God, as hearing the ſame opened, and preached vnto him: So that in his example wee learne that all true comfort and ſpirituall conſolation is to be learned and fetched out of the word of GOD, that is, the ſtore-houſe of heauenly comfort. And therefore our Sauiour Chriſt biddes vs ſearch there for comfort, *Search the Scriptures, for in them yee thinke to haue eternall life.* Againe, it is called *Spirit* and *Life*, becauſe God vſes the preaching and miniſtery of the Goſpell to beget ſpirituall life. It is called, *The word of truth, euen the Goſpell of our ſalnation*, Epheſians 1.13.

fort vnto vs by the miniſterie of his holy word.

Iohn 5.39.

Iohn 6.63.

The Lord might haue illuminated the minde of the Eunuch, *Acts* chapter 8. by the mediate working of his owne Spirit, and haue made him vnderſtand the Scripture which he was reading, without any Interpreter, but it pleaſed the Lord to doe it by the Miniſterie of *Philip*, hee might haue likewiſe communicated his

Spirit to *Cornelius*, *Actes* 10. But the Lord would not doe it but by the ministerie of *Peter*. According to that of the Apostle, 1.*Corint.* 1.21. *It hath pleased the Lord by the foolishnesse of preaching to saue so many as beleeue:* and so many shall beleeue as are ordayned to eternall life. If then thou be desirous with *Dauid* to *heare of ioy and gladnesse*: and to haue assurance of the pardon of thy sinnes, then reuerence the ministery of the Word by which the Lord communicateth his Spirit to such as hee will saue. And surely this must needes bee an exceeding comfort to all the children of GOD, that GOD doth not onely freely forgiue them their sinnes, but also telleth them of the forgiuenesse of the same, sealing vp in their hearts the testimony thereof by his holy Spirite.

Vse 1. Seeing GOD hath appoynted the ministerie of the Word to bee meanes to worke all true and spirituall comfort. Oh then in all our needes, wants and distresses, let vs search

ſearch the word of God, there is comfort to bee found, many heauenly and ſweete promiſes of the Goſpell to quicken and renew our poore diſtreſſed ſoules: and this the Prophet *Dauid* knew by good experience, that there is more ſound comfort in the feeling of Gods loue, then in all the world beſides. It may well bee compared to the tree Saint *Iohn* ſpeaketh of, which beareth twelue maner of fruit, and the leaues of the tree ſerue to cure and helpe diſeaſed and wounded ſoules, and the fruit of the tree of the word of GOD is moſt ſweete and pleaſant, and therefore let vs, if we would deſire true comfort indeed, ſeeke it in the meanes: namely, in the Word and miniſtery of the holy Goſpell. Pſ. 119. 50. Pſa. 84. 1. 2 Pſalme 43. Pſalme 4. Reu. 22. 2.

This ſheweth, that all theſe bee enemies to their owne ſoules, that deſpiſe the miniſterie of the Word, and the preaching of the Goſpell. If euer thou finde one iote of true comfort, thou muſt haue it in the meanes that GOD hath ordained: namely, *Vſe 2.*

in the Miniſterie of the Word : let men ſeeke it elſe-where, and they ſhall finde none. Men may ſeeke delight and ioy in their golde and ſiluer, in merry company, in this or that, as men vſe to do : but (alas) they cannot finde it there; yet, experience ſheweth, that diſtreſſed ſoules, full of woe and miſerie, could neuer finde true comfort in any thing elſe ſaue in the Miniſterie of the Word of GOD, and there they haue found endleſſe comfort, by hearing of the bleſſed and ſauing promiſes of the Goſpell : and therefore if men ſhall neglect or deſpiſe the Word Preached, how can they euer finde ioy or gladneſſe, or any dramme of ſauing comfort?

Whereas *Dauid* craues of GOD, that hee would cauſe him to heare of ioy and gladneſſe, that is, that his ſins were all pardoned, and be reconciled to God in CHRIST, that ſo hee might haue ſome good matter of ioy and gladneſſe.

Wee learne hence, that there is no

found

ſound ioy nor comfort to any man or woman, but onely in the pardon of ſinne, and feeling of GODS loue in CHRIST: And all other ioy which men doe frame and aduiſe vnto themſelues, alas, it is but from the teeth outward, it is not ſound nor durable, it is but carnall and earthly, and will eaſily be loſt; *Thus ſaith the Lord, let not the wiſe man reioyce in his wiſdome, nor the ſtrong man in his ſtrength, nor the rich man in his riches: But let him that glorieth, glory in this, that he knoweth mee to bee the Lord:* And without this there can be no ſound ioy, as wee ſee in *Dauid*, and ſo in all diſtreſſed ſinners, till they feele the aſſurance of GODS loue for the pardon of their ſinnes.

Doctr. 4. Where ſin is not pardoned, there can be no true ioy.

Ier 9.23.

This ſhewes, that the common ioy of moſt Men and Women, is but a carnall ioy, earthly, and vaine, it is not ſpirituall, it is not true ioy: for all the while they eate, drinke, make themſelues merry, laugh, and ſing, they liue in ſinne, in danger of Gods anger and condemnation, no feeling of

Vſe 1.

Gods loue, no assurance of saluation, and then how can they haue any true ioy, for this proceedes from the assurance of GODS loue, and the pardon of sinne; *The Kingdome of God stands not in meate and drinke, but in righteousnesse, peace, and ioy in the Holy Ghost: but vnto the wicked there is no peace.*

Ro. 14. 17.

Esay 57. 21

Obiect. *Obiect.* But, doe wee not see that wicked men, that liue in sinne, that be notorious sinners, swearers, blasphemers, drunkards, &c. that these liue in mirth and iollitie, in eating, drinking, in ease and idlenesse; and the children of GOD haue much sorrowe and heauinesse, griefe and wrong.

Answere. *Answ.* Yea it is true, that wicked men that liue in sinne, passe their dayes in eating, drinking, sport, & passetime, no sorrow nor heauinesse, but spend their dayes in pleasure, *But suddenly they goe downe to hell.*

Iob 21. 13. Psalm. 37.

Now, who will call this a true ioy? nay, it is a swinish and brutish ioy, carnall and fleshly, for if they knew

all, and ſaw their miſery, that they be in daunger of GODS eternall vengeance, of Hell and damnation: oh! then they would mourne, and turne all their mirth into teares. If a Traytor bee apprehended, arraigned, conuicted, and condemned to bee hanged, drawne, and quartered, and looke for nothing but preſent death and execution, and yet ſhould giue himſelfe to eating and drinking, to carding and dycing, to ryot and reuilling: Would not all men ſay hee was a mad man, and out of his wits? ſurely this is the caſe of all vvicked and vnregenerate men, they bee arraigned and already condemned, they want nothing but execution, and they bee euery moment in danger of Hell-fire: Alas: vvhat cauſe haue they to bee merry? yea, how haue they cauſe to howle, and cry, and mourne for griefe, and therefore their mirth is but madneſſe. Iam. 4. 9.

Seeing wee can haue no peace of conſcience, nor any ſound comfort, *Vſ.* 2.

till

tell we haue the feeling of GODS loue, and assurance of the pardon of our sinnes, let vs neuer giue any rest to our soules, till we haue repented and got some blessed perswasion of Gods loue in Christ; and some warrant from this Spirit, that our sinnes
Rom. 14. 17. are done away: For the Kingdome of GOD stands not in any outward thing, but in righteousnesse, peace, and ioy in the Holy Ghost. Alas! if any of vs were condemned to death, lay in prison looking for nothing but present execution, What could doe vs good? There were then no ioy in Wife nor Children, landes nor liuings, meate nor musicke, no, no vnlesse wee haue the Kings pardon wee cannot bee merry, but would contemne all these things: Euen so when a poore sinner is arraigned and condemned in his owne conscience for sinne; hath no feeling of GODS loue and mercy for pardon of it, how is it possible that he should haue one dramme of ioy till the LORD in mercy seale vnto his poore

ore ſoule a generall pardon by his
rit, dipped in the blood of Chriſt
ESVS. Well then, let vs neuer bee
peace, nor giue any reſt vnto our
ules till wee haue got ſome comfor-
ble perſwaſion of GODS mercie
the pardon of our ſinnes.

hat the bones which thou haſt broken
may reioyce.

2 Part of the verſe.

THESE words containe in them
the ſecond part of this Verſe:
nd it is as much, as if the Prophet
ould haue ſaid: O Lord I entreate
ee for Chriſt Ieſus ſake to forgiue
ee my ſinnes, and giue mee the
eſſed aſſurance of the ſame in my
oule and conſcience, that ſo feeling
nd finding that thou art reconciled,
nd haſt pardoned my ſinnes; my
oule is wounded and ouerwhel-
ned with griefe and ſorrow, as my
ery bones and moſt ſtrong parts
re waſted and conſumed, and my
ſtrength

strength decayed, may bee restor
cheered vp and gladded.

By this speech he would shew h
extreame griefe and sorrow for h
sinnes, which was so extreame, that
wasted and consumed his streng
dryed vp his bones, spent his ma
row.

Prou.8.14.
Ps.32.3,4.

Doctr. 5. No sorrow in the godlie like the sorrow for sinne.

Hence wee see that there is no so
row to the heart of GODS childre
like that sorrow which is for sin
and offendeth our most gracious Go
and mercifull Father. Great is t
griefe of an husband that looseth
kinde and vertuous Wife: And w
can expresse the sorrow of a Fath
or of a Mother, for the death of th
deare and onely childe? But yet
the sorrow in the world, is not li
vnto that sorrow and griefe of hea
for sinne: This will wound th
conscience, cause weeping a
wayling, and great heauinesse,
will euen weaken the bodie, a
strength of Nature; and if it bee
any continuance, it will waste th
bones, and consume away the flesh

Whe

en I held my tongue, my bones con-
ed. Lam.16.2: 5.2.11.

And the reason is this, because a Psal.32.
re sinner being wounded in con- Psal 6.2.
nce for sinne, and not feeling the Psal.38.
e and mercy of GOD for pardon,
see nothing but hell, nothing but
nnation and the wrath of GOD,
ich is a fearefull thing: for this
seth torments, and feares, and ter-
rs, and makes euen an hell in a
unded conscience: And of all
gues and iudgements what is
e terrible and fearefull then to
the heauie weight and burthen
Gods anger, which is vnsuppor-
e? For as *Salomon* sayth: *A* Pro.18.14.
may beare his sickenesse and infir-
, but a wounded conscience who can
e? Againe, *It is a fearefull thing* Heb.10.31
all into the hands of the liuing
.

Seeing this is the wofull fru te *Vse* 1.
inne, that it thus woundeth the
cience, and wasteth the flesh,
the bones, wee see how God ha-
sinne, euen in his dearest chil-
dren,

dren, ſo as if they will needes ſin and rebell againſt GOD, they m feele the wofull ſmart of it. A therefore let vs aboue all thi ſhun it, auoyd it, not dare to com it: Oh! it will coſt thee deare, it w make thy heart to ake, it will bre thee much woe and miſerie in ſo and body.

Vſe 4. Wee ſee the miſerable blockiſh of all carnall men and women, w are not aſhamed to ſay, that t had rather deale with GOD t with men for ſinne; but alas, they uer knew nor felt the weight ſinne; but if GOD ſhould once o their eyes, and let them ſee t ſinnes, and feele the weight of anger for them, O! then they confeſſe it is a fearefull thing to fall to the hands of GOD. *If he be a* (ſaith *Dauid*) *bleſſed is the man truſteth in him.*

Pſalme 2.

Let vs learne that it is not ſ light ſorrow, or ſmall ſigh, or L

Vſe 3, haue mercie vpon mee, will ſeru our ſinnes againſt God. No, no

vs labour to be humbled more deepely for our ſinnes, ſeeing by them wee offend a moſt mercifull GOD: yea, if it were poſſible, to ſhed euen teares of blood for our ſinnes; for all were little enough to expreſſe that griefe for ſinne wee ought to haue.

Which thou haſt broken.

THat is, which thou, O LORD, my GOD, in iuſtice hath inflicted vpon me for theſe my great and heynous ſinnes.

Hence behold, that GOD is moſt righteous and iuſt in puniſhing and correcting the ſinnes of men, he cannot winke at ſinne in any man, no not in them that bee deere and neere vnto him, in his moſt holy ſeruant *Dauid*, a man after his owne heart, a holy Prophet of the LORD, yet if hee rebell and play the wanton, hee is ſure to bee whipt for it, as heere in this place: ſo vvhen hee numbred the

Doct.6. There is no reſpect of perſons with God.

1.Sam.24. Eſay 39. Math.23.

the people, so *Hezekiah*, *Ierusalem* the holy Citty: yea, if the Sonne of GOD which had no sinne, take but our sinnes vpon him, he must be punished, the Iustice of GOD will seize vpon him. And the reason of this is manifest; because GOD doth so hate sinne, that hee cannot winke at it in any.

Vse 4. If the Lord doe so sharpely and seuerely punish sinne in his dearest children, whom hee loues best: Oh! then what will hee doe vnto those that are his enemies? *If to the greene Tree, what to the dry?* If Iudgement begin at the house of GOD, Oh! then what shall be the end of those that obey not the Gospell of God? If God doe so seuerely handle his owne people, then much more the wicked.

1. Pet. 4. 17
Ier. 25. 29.

May reioyce.

Doctr. 7. Pardon of sin brings true ioy.

HEnce vvee learne that there is wonderfull ioy and gladnesse in the hearts of those vvho haue the pardo

pardon of their ſinnes, it is a matter of endleſſe comfort to feele the loue of GOD in mans ſoule; to knowe God to be my gracious Father, Ieſus Chriſt to bee my Redeemer, and the Holy Ghoſt to bee my Comforter, it is matter of endleſſe comfort. *Bleſſed is hee whoſe wickednesse is forgiuen, and whoſe ſin is couered.* Againe, *The kingdome of God ſtands not in meate and drinke, but in righteouſneſſe, peace and ioy in the Holy Ghoſt.* Pſal. 32. 1. Ro. 14. 17.

We learne hence that ſuch as continue in any knowne ſinne vnrepented of, cannot looke for peace from God, for vvhere goes ſinne there goes the curſe, *Eſay* 48. *There is no peace to the wicked:* God doeth euen wage Warre, and enter into a combat againſt all impenitent ſinners: This the Prophet ſpeaketh, *Pſal.* 7. GOD doeth vvhet his ſword, bend his bow, and make it ready againſt the vvicked: And therefore if vvee vvant this, and haue not the feeling of GODS loue, and aſſurance of his mercy for the pardon of our ſinnes, Oh then let vs labour *Vſe* 1.

for it, vſe all meanes to attaine vnto it, pray for it, begge for mercy, and giue no reſt vnto thy ſoule till thou haſt it; and if thou haſt it, Oh then make much of it, looſe it not though thou mighteſt gaine a Kingdome: for all the world will not afford one dram of ioy & comfort without it, and take heed of ſinne, which will driue it away, dim it, and damp it, and depriue vs of the feeling of it.

Vſe 2. Wee ſee that vngodly men doe offer great wrong vnto the children of GOD: Oh! ſay prophane beaſts and Atheiſts, theſe Profeſſours, theſe Puritanes, they are alwayes heauy and dumpiſh, there is no comfort, no ioy, no mirth in them, they are alwayes ſadde and heauy. Thou lyeſt like an Atheiſt, they haue more ſound Ioy, and Chriſtian Mirth in one houre, then the curſed Atheiſts of the world haue in a yeare. Yea, who ſhould bee merry if the children of GOD be not merry? VVho can reioyce more then hee that is the childe of GOD, that feele

feeles GODS loue in his ſoule, is a member of IESVS CHRIST, and to whom there is no feare of condemnation. Rom. 8. 1.

It is true indeede, in regard of our ſinnes and euils, wee haue cauſe to mourne and lament: yea, to weepe, if it were poſſible, teares of blood: but in regard of Gods mercy, in that we be reconciled to GOD, deliuered from Death, Hell, and Damnation; by the Death and Merits of IESVS CHRIST, in whom we beleeue, wee can be merry; yea, reioyce in all eſtates, in ſickneſſe as well as in health, in pouerty as plenty, in priſon as in liberty. Looke on *Peter* in priſon, *Paul* in his chaines: whereas wicked men haue onely a carnall and worldly ioy in their friends, riches, honors, pleaſures, and delights, if theſe be gone and loſt, and their ioy lyes in the duſt, then they bee dumpiſh, heauy, and ſad; no ioy then, no reioycing, but a knife, an halter, a pond.

So that by this wee ſee a cleare

and notable difference betweene the ioy of wicked men, and the ioy of Gods children: the ioy of wicked men it is carnall, and worldly, and earthly, the ioy of Gods children is ſpirituall, inward, and heauenlie: theirs is onelie in time of proſperitie; but the ioy of GODS children is durable, permanent, laſting for euer in life and death; whereas the ioy of wicked men ends in death, if not before.

VERSE IX.

9. *Hide thy face from my ſinnes and blot out all mine iniquities.*

Dauid can no way haue peace till his ſins be pardoned.

IN theſe words *Dauid* doth the third time renue his former petition and ſuite vnto God for the pardon of his ſinnes, as one wonderfully amazed and caſt downe in the ſenſe and feeling of Gods anger for his ſinnes.

And

Parts of the verse.

And the requeſt hath two parts. Firſt, becauſe hee had prouoked the Lord to anger, and was in danger of his diſpleaſure, hee entreates him to hide away his angrie countenance from beholding his ſinnes. As if hee ſhould haue ſaid; O Lord I haue committed great and grieuous ſinnes in thy ſight, and giuen thee cauſe to bee angry with mee: But Lord I beſeech thee caſt away my ſinnes out of thy ſight, looke not on them, neither call them to account, but put them cleane out of minde. 1

Secondly, hee intreates the Lord to blot them out of his booke of remembrance; alluding to them that keepe a booke of debt, who write all downe that is owing vnto them, and in token all is diſcharged, blot and croſſe the booke: ſo he requeſts the Lord to croſſe the booke of debt, becauſe hee was not able to pay the debt, therefore hee requireth that hee would in the blood of Chriſt be content to blot the booke. 2

When as *Dauid* prayes to GOD

that hee would turne away his face; that is, that hee would not call his ſins to minde to puniſh them, but forget and forgiue them; and as it were caſt them behinde his backe, as men vſe to doe with things they will not remember. Hence wee may learne, that there is nothing ſo fearefull vnto a poore diſtreſſed ſinner, as is the terrible anger and frowning countenance of the moſt righteous God, which if a man beholdeth, and ſeeth the Lord to frowne vpon him, it is impoſſible that all the creatures in heauen and earth ſhould giue him anie comfort: no, *Dauid*, a King, being in danger of his iuſt anger for ſinne, could haue no ioy nor comfort vntill hee was reconciled to GOD, and did behold his louing countenance, turned towards him; in, and by the meanes of Ieſus Chriſt.

Doctr. 1. Gods anger moſt fearefull to the godly. 1 Cor. 10. 5. Pſal 5.5. Pſal. 45.7.

And no maruell though the Prophet intreat the Lord to turne away his angry face: for the anger of GOD is moſt terrible, yea, more heauie then if a Mil-ſtone, yea heauen and earth

earth ſhould bee laide vpon a mans ſoule, for as *Paul* ſaith, *If God bee with vs, who can bee againſt vs*: ſo if he be againſt vs who can be with vs: *It is fearefull thing to fall into his hands.* And if the wrath of the King bee as the roaring of a Lyon, how much more is the wrath of GOD to bee feared, who can caſt both body and ſoule into Hell.

Rom. 8. 31.

Heb. 10. 30. Math. 5.

Yea, ſo long as the children of GOD enioy his fauour, ſee his louing countenance, they are able to ſuffer much, though men torment them, perſecute them, raile on them, they can indure much miſery: but if once they looſe the feeling of Gods loue, and ſee his angry face and frowning countenance turned towards them; Oh then nothing can comfort them till they obtaine his fauour againe. How many things did *Iob* ſuffer without impatiency, yea the loſſe of all he had, ſo long as he felt the louing countenance of God towards him: but when hee ſeeth the Lord to arme himſelfe like an enemy, and like an angry

Iob 13.

God then he was no longer able to in-
Pſ.6.1,2,3 dure, and what can be more terrible to a poore ſinner then to wraſtle with the anger of God, then which nothing is more fearefull, and this can euery childe of GOD teſtifie in his owne conſcience by experience, feeling the heauy weight of Gods anger.

Vſe 1. Seeing it is ſo terrible and fearefull a thing for men to prouoke the Lord to anger, and to ſee his angry and frowning countenance: this condemnes that blockiſhneſſe and ſenſeleſſeneſſe in moſt men and women who though they do nothing but ſinne againſt God daily, and ſo prouoke him to anger and wrath againſt them, yet doe not ſo much as ſay, *Alas, what*
Ier.8.6. *haue I done?* though they lie ſmoking vnder the heauy wrath of God to be deſtroyed for their ſinnes. Men feare the anger and frowning face of great Men, eſpecially the Prince: but hard-hearted ſinners feare not the anger of the Eternall God. Well, let all rebellious and ſtif-necked ſinners remember what Chriſt ſayth: *Feare*

not

not him that can kill the body and can do no more, but I will tell you whom you ſhall feare, feare him that can kill both body and ſoule, and can caſt them both into hell-fire, feare him.

Becauſe nothing moues the Lord to anger, and to bee diſpleaſed with men and women but ſinne, therefore let vs aboue all things ſhun ſinne, not dare to rebell againſt God, and prouoke his anger, *your ſinnes haue made a ſeparation.* Oh then take heed of ſin: and if thou wilt ſinne, be ſure thou ſhalt find and feele the anger of God, and if thou wouldſt eſcape the anger, which is ſo terrible, take heede of ſinne. We ſee men be to too carefull to ſhunne ſuch things as offend great perſons and procure their diſpleaſure, for feare if they take a pinch againſt them, they turne them out of their farmes, racke their rents, &c. O then feare to offend God, who will reiect and caſt thee off for euer, and increaſe thy iudgement. *Vſe 2.* Eſay 59. 2.

If we haue ſinned, and thereby prouoked the Lord to anger by our ſinnes *Vſe 3.*

a

as *Dauid* did, and feele his displeasure and see his frowning countenance: Oh then let vs giue no rest to our soules till we be reconciled vnto him, till wee obtaine mercy and fauour at his hands: for so long as wee see his anger and his frowning countenance: alas! we can haue no peace nor comfort in the world. If man should haue the fauour of all men, great and small, Nobles, Lords, &c. yet if the King hate him, and cannot abide to heare of him, what can all this doe him good? So, if a man had the fauour of all Men and Angels; yea, if it were possible, all the things on earth should seeke to vphold a man, yet if God be angry and displeased with him, his anger vvould crush him in peeces. Well then, when wee sinne against God, and so prouoke him to anger, let vs vse all meanes to obtaine his fauour, let vs repent of our sinnes, bee humbled for them, acknowledge and confesse them, let vs pray for pardon, and intreate the Lord to turne away his face and angry countenance.

And

And as we ſee if a man offend a great perſon, hee will ride and runne night and day, ſend gifts, make friends, and all to obtaine his fauours againe: euen ſo much we ſeeke for the fauour of God. And as *Abſolon* hauing ſinned againſt his father, ſent *Ioab* and the woman of *Tekoah* to get his pardon, and to appeaſe his fathers anger: ſo muſt wee ſeeke to Ieſus Chriſt to be our Mediatour to turne his Fathers anger from vs. 2 Sam. 14.

Laſtly, ſeeing the anger of God is ſo fearefull a thing, and ſo vnſupportable, and the louing fauour of God is life it ſelfe; Oh then let vs make much of Gods louing countenance, and do nothing in word or deede that may turne his mercy and louing fauour from vs, but vſe all good meanes poſſible to continue the ſame, for if we loue him, he will loue vs: if we honour him, he will honour vs. *Vſe* 4.

Hide thy face from my ſinnes.

That is, pardon them, and doe not call

call mee to accompt to puniſh mee
Pſal.90.8. for them, *Moſes* ſaith; *Thou haſt ſet*
our miſdeeds before thee, and our ſecret
ſinnes in the ſight of thy countenance:
that is, the Lord beheld thier ſinnes,
that ſo hee might puniſh them for
them: So when the Lord hideth his
face from our ſinnes, it is all one as to
pardon them: when a man caſteth a
thing behinde his backe, or turnes his
face from it, it is a ſigne hee would
Eſa.39.17. forget it, and not remember it: *I will*
put away your ſins, & ſcatter them like
a myſte: and we know that miſts that
appeare a little time, are by and by
ſcattered and gone: *Hezekiah* con-
feſſeth, *That GOD did caſt all his*
ſinnes behinde his backe: Alluding to
men, who when they purpoſe to
forget, or not to remember a thing,
turne their backes vpon it. Againe,
Mich 7.19 *will caſt all their ſinnes in the bottome*
of the Sea: Alluding to *Pharaoh* that
wicked man whom GOD drowned
in the bottome of the red ſea. And
thus wee haue the meaning of the
words.

Heere

Heere we ſee how, and after what manner the Lord pardons our ſinnes; namely, when hee doth forgiue and forget them, turne his face from them, with no purpoſe to remember them, or to puniſh vs for them, and in a word, when hee doth vppon our true Repentance, for the merites of CHRIST deeme ſinne as no ſinne, or though it had neuer beene committed, when he couers them or imputeth them not vnto vs.

Doctr. 2. Note how God pardons ſins.

Pſ. 32. 1. 2.

Seeing the Lord forgiueth ſinne after this manner, and euen hee doth in mercie forgiue and forget our ſinnes, puts them out of his remembrance, caſts them behinde his backe, and will neuer call them to minde anie more. Heere is matter of endleſſe comfort to diſtreſſed ſoules; if thou haſt once repented of thy ſinnes truely, and beene aſſured of Gods mercie for the pardon of them: though thou mayeſt remember them, and thy conſcience accuſe thee for them, as *Iob* and *Dauid*, who were troubled for the ſinnes of their youth, yet

Vſe 1.

Pſalme 25

yet, I ſay, though thou ſhouldeſt re
member them, GOD will neuer re
member them any more to Iudgmen
or condemnation, to plague or to pu
niſh thee for them: Hee caſts the
cleane out of his minde, and turnes h
face from them, and therefore if he
once pardon ſinne, he pardons it fo
euer; *For the decree and councell*
God is vnchangeable, he alters not, an
therefore if once hee giue pardon fo
ſinne, he neuer reuokes it, but loues t
Rom. 11. 29 the end: *The gifts of God are witho*
Repentance.

Vſe 2. Seeing the Lord in pardoning o
ſinne doth turne his face from them
forgets them and forgiues them, an
will neuer ſpeake of them, nor c
them to minde any more, we learn
hence in pardoning of wrongs an
iuiuries done to vs, to imitate thee
ample of GOD our heauenly Father
to pardon them, ſo as wee neuer ca
them to minde againe, that we for
giue and forget all wrongs and in
iures; trample them vnder ou
feete. But it is a common ſpeech o
man

many vngodly Men and Woemen, if men doe them any harme, they vvill forgiue them, but they vvill neuer forget them: and accordingly so they deale, though for a time they can shewe a smooth countenance and giue faire wordes, yet if euer they get them in their daunger, they will fetch them ouer, they will shew they spleene and malice, and powre out all their poyson: But let all such take heed; for how can they say, *Forgiue vs our trespasses, as we forgiue them that trespasse against vs?* and yet doe not forgiue and forget wrongs. If the LORD should deale thus with vs, he should confound vs: for GOD is prouoked of vs euery moment, and vvee are indebted vnto him tenne thousand talents, yet hee is intreated of vs, and hee is reconciled vnto vs: Ought not wee therefore to forgiue one another after his example. This is the reason vsed by the Apostle *Paul*, *Coloss.* 3. 12. 13. *Now therefore as the Elect of God, holy and beloued, put on the bowels of mercy, kindnesse, humblenesse of*

of minde, meekeneſſe, long-ſuffering, for-bearing one another, and forgiuing one another: if any man haue a quarrell to an other, euen as Chriſt forgaue, euen ſo doe yee. It were wofull with vs if GOD were not ready to forgiue; for we finde our ſelues ready to offend, and our ſin vnpardoned is ſufficient to make vs condemned.

The ſecond branch of the Petition is in the end of the verſe in theſe words.

And blot out all mine iniquities.

2 Part of the verſe.

THat is, blot them out of thy Booke of Accompts, and that Bill and Debt-booke vvherein they ſeeme to bee vvritten; for ſo much the ſpeech imports: The Prophet alluding to men that keepe Bookes of Accompts, vvherein they vvrite all their debts: euen ſo the LORD hath, as it vvere, his Booke of Accompts vvherein are regiſtred all the ſinnes

of

of men and woemen, when, and where, and howsoeuer committed.

Then hence wee learne that all our sinnes are knowne to GOD: he hath them all, as it were, written downe in a Booke of Accompt, and vnlesse they be blotted out in this life, they shall all one day bee called ouer, euen at the day of Iudgement, *The Booke shall bee opened*, and euery mans conscience shall be as a Bill of Inditement to accuse and condemne him. This is that which is told by the Prophet *Ieremy*, chap. 17. *The sinne of Iuda is written with a penne of yron, and the point of a Diamond.* And *Iob* hath it, *Thou hast sealed vp our sinnes in a bag.* By all which places it appeareth, that all our sinnes are knowne to GOD, as perfectly as if they were noted in a Booke, and vnlesse we repent, they shal all one day be called ouer and laide to our charge, when our Bookes shall be opened.

Doct. 3. All our sinnes knowne to God.

Reu. 20.

Seeing all our sinnes are vvell knowne to GOD, and the LORD hath them all, as it were, written

Vse 1.

downe a Booke, and this Book
ſhall one day bee opened: and if our
ſinnes be not blotted out before death
come, and this debt bee not cancelled
then they ſhall bee brought to light
and vvee ſhall bee caſt into priſon till
vvee haue paid the vttermoſt farthing
Then vvee ſee it ſtands vs all in hand
vvhile we liue, to labour to haue this
Booke cancelled, that our ſinnes may
bee put out, and all our debts croſſed
for if they bee found vncancelled at
death, and the day of Iudgement,
they bee found then vpon Record
ſurely then it is too late to looke for
Mercy, and therefore it is a matter
of endleſſe moment, which vvee are
all moſt carefully to thinke vppon
that this Booke may bee croſſed and
our ſinnes cancelled, that ſo wee be
not in the great day of the General
Iudgement called to an account for
them.

But how might vvee doe that we
might haue our ſinnes blotted out
vvee are not able to pay the debt
We owe the LORD tenne thouſand
talents

tallents, and cannot pay one penny: what ſhall wee doe to haue the debt payed?

To this I anſwere, The Lord is like a mercifull Creditour, if his Debtour be not able to pay, let him confeſſe the debt, and hee will aske him no more, but will willingly pardon all. So the LORD GOD, ſeeing wee are by no meanes able, of our ſelues, to pay the debt, yet if wee confeſſe it, and deſire pardon, hee will forgiue it: And yet becauſe hee is iuſt, as hee is mercifull; therefore hee muſt needes looke for this, that his Iuſtice ſhould bee ſatisfied, and that is done by the meanes of IESVS CHRIST, he is become our ſuerty, hee is content to take our debt on him, to become pay-maiſter, and ſo when nothing elſe could do it, hee was content to ſuffer death, euen the curſed death of the Croſſe, and to blot out our ſinnes by his owne heart blood.

So then wee ſee the meanes how our ſinnes are blotted out; namely,

when wee doe repent of them, bewaile them, bee humbled for them, leaue and forsake them, lay hold on Iesus Christ, and apply vnto vs his death and passion, then by the blood of CHRIST all our sinnes are done away.

VERSE X.

10 *Create in mee a cleane heart, O God, and renew a right spirit within me.*

Dauids new Petition.

DAVID hauing hitherto craued at the hands of God pardon of his sinnes, doth here put vp a new petition to GOD; namely, for regeneration, or the new birth, that GOD would cast him in a new mould, and make him a new man: And that God would in mercy goe forward with that blef-

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sed worke of Sanctification begun by his Spirit, and now interrupted by his sinnes.

Our reconciliation with GOD stands in two parts. Namely, pardon of sinne and regeneration: And *Dauid* hauing in the former Verse prayed for grace and mercy, that GOD would haue mercy vpon him, pardon all his sinnes and wash them all away in the blood of his Sonne. Now he doth begge for regeneration and encrease of the blessed worke of Sanctification, which is begunne and continued by the holy Spirit of GOD: For though the Lord shall pardon sinnes past, yet if he giue not power against sinne in time to come, we shall marre all quickly, and commit either the same againe, or else some greater sinne: Therefore hee giues power against sinne in time to come, that he may not fall into the like againe.

In this tenth verse there be two things to bee considered: First, hee craueth a sanctified heart, because till

Parts of this Verse two.

till the heart be pure, no good motion can proceede from thence, no more then ſweete water from a bitter Fountaine; ſecondly, hee prayes for the renewing of the worke of grace, or new birth, and ſanctification, which he had by his ſinnes hindered, yea greatly interrupted, that ſo his foule and filthy heart being renued and ſanctified, thence might proceede good affections, and holy actions, with continuall and conſtant obedience.

Doctr. 1. Iuſtification and Sanctification go together.

Whereas the Prophet ioynes this petition of Sanctification vnto the former of Iuſtification, wee learne that theſe two graces of Gods Spirit Iuſtification, pardon of ſinne, and Sanctification, a godly life and conuerſation, are ſo knit and vnited together, that they cannot bee ſeperated; ſo as no man is truely iuſtified by faith in the blood of Chriſt, but hee is alſo ſanctified by the Holy Ghoſt: no man can haue the pardon of his ſinnes, but he muſt become a new creature in Ieſus Chriſt. And this appe-

re

reth plainely by the Apoſtle St. *Paul*, *Rom.* 5. treating of Iuſtification, and *chap. 6. verſ.* 4.5. intreating of Sanctification, he ſhewes that theſe two goe euer together: ſo as hee that is not ſanctified, is not iuſtified; and hee that is not regenerate and borne anew by Faith in Ieſus Chriſt, and the worke of the Spirit cannot haue the pardon of his ſinnes.

Seeing Iuſtification, and pardon of his ſinnes, and Sanctification, and newneſſe of life, cannot be ſeuered in the children of GOD, no more then fire and heate: then men had neede to take heede leaſt they deceiue themſelues while they ſay, *God is mercifull, and they hope all their ſinnes are pardoned in the blood of Chriſt.* But vnleſſe thou bee truely ſanctified, vnleſſe thou be a new creature in CHRIST IESVS, thou canſt haue no aſſurance of the Iuſtification & pardon of thy ſins: and therefore if thou liue in ſin, delight in ſinne; no change, no new birth, no reformation of thy heart and life, certainly thou haſt no pardon of thy ſinnes *Vſe* 1.

as yet, and thy hope is but a fooliſh and vaine fancy of thy owne braine.

Vſe 2. Hence wee learne to try the aſſurance of our ſaluation, by the fruit of our Sanctification; for heereby wee may aſſure our ſelues, that wee are iuſtified, if wee leade a ſanctified life. If wee haue our conuerſation in holineſſe, yve ſhall haue in the ende euerlaſting life, 2. *Timoth.* 2. 19. the Apoſtle ſheweth there, that the foundation of the LORD ſtands ſure, ſo that the Lord knoweth who are his. He ſheweth alſo how we ſhall knowe that we are the LORDS; euen by this, Euery one for his owne aſſurance muſt depart from iniquitie: and this is confirmed by that of St. *Iohn. Iob* 1. 6. 7. *If wee ſay wee haue fellowſhip with him, and walke in darkeneſſe, wee lie, and doe not the truth.* O then! as we glory in the name of Chriſtians, and would be accounted Chriſts, let vs be carefull to bring forth the fruits of Chriſtians, and to leade a ſanctified life: for God hath ioyned theſe two together, ſo that not all the wit and poli-

cie

ie of man whatsoeuer, is able to sepe-
ate them.

Create in mee a new heart.

TO create, is to make a thing of nothing, as *God created the world:* that is, hee made all things of nothing. Hence then learne, that it is as great a worke to craue a new heart, and so to saue a sinner, as to create the whole world of nothing; yea in some respects it seemes harder: For in the creation of the world, the LORD but spake the Word, and all was made, there was no hinderance, no resistance or opposition: but in the creation of the heart a new, there are many lets and hinderances. First, within a man, euery man an enemy to his own saluation; and the flesh resists this worke: Againe, the Diuell doth labour to hinder by al meanes possible, so blessed a worke.

Gen. 1. 1. *Doctr.* 2. Repentance is a new creation.

Yea, and besides that, it is a great worke to create in a man a new heart:

It

It is alſo a vvorke of great difficulty, not accompliſhed vvithout great labour and paine, and therefore is it called a Birth, a Death, a Circumciſion; ſo then, euen as no birth, no death, no cutting off of the fleſhe, can bee vvithout paine and ſorrow: So the conuerſion of a ſinner is not wrought without paine and ſorrow. The Infant is not deliuered out of its mothers wombe without paine; and doeſt thou thinke (O man) to part with ſinne which is in thee, was conceiued with thee, and which ſince thy birth-day, vnto this preſent, thou haſt nouriſhed with ſuch delight, and not to taſte of paine in thy new birth? no aſſuredly it will not bee, but it will coſt thee much ſorrow, many a ſigh, yea and teares themſelues before thou haſt the ſame wrought effectually in thee.

Vſe 1. Seeing it is ſo hard a thing to haue a new and ſanctified heart, euen as to create the whole world, then wee had neede to take the greater paines about it, to vſe all meanes that GOD hath appointed:

appointed: namely, the word Preached, the Sacraments, Prayer, Meditation in the Law of GOD, and to crie vnto GOD for the same continually. Ioh. 17. 17. Acts 15. 9.

We see that there is nothing in man of himselfe that is pleasing vnto God, for *Dauid* prayes to haue a new heart created in him; and therefore there is no will nor motion in any man of himselfe to please GOD, all must bee new; yea till the heart bee created a new, and sanctified, it is a sinke of sinne and all vncleanneſſe, full of poysoned lusts and concupiſence, and therefore no freedome of will to any thing that is good, till GOD, create this new heart. *Vse* 2.

Seeing *Dauid* prayeth to GOD to create a cleane heart within him, it must admoniſh vs all to looke vnto our hearts that they be cleane: for it is the fountaine of all life and motion. Now such as the fountaine is, such will the water bee, such as the roote is, such will the fruite bee: and if thy heart be euill, it will send forth filthy *Vse* 3.

filthy lusts and desires. And as our
Mat. 15. 29 Sauiour sayth: *Out of the heart commeth euill thoughts, murthers, adulteries, theft, false testimonies, slanders: these are the things which defile the man.*
Luke 8. O! then let vs looke vnto our hearts, and labour for sanctified hearts, intreate the Lord to create them in vs, and to take away our stony and corrupt hearts, and giue vs good and honest hearts, sanctified by his Spirit; for looke how our hearts be, so will our thoughts, words, and workes be: a good heart will haue good words, and good deeds; but a stinking and corrupt heart will send forth vile and filthy words and workes.

Quest. *Quest.* Doth *Dauid* desire no more but a cleane heart? hath hee no care of his words and of his actions, of his outward life and conuersation?

Ans. *Ans.* Yes verily, *Dauid* though he names but the heart, yet vnderstands the whole man, both outward and inward: but because that is the fountaine of all, therefore he names that:

and

and if the heart be pure, it will make the whole man good: for the heart of man is like the great wheele of a clocke, it is the first mouer either to good or ill.

Hence marke, that in true sanctification, where the worke is truely wrought, it is not onely outward in word and deede, but it is inward, and of the whole man, both body and soule, heart, will, iudgement, affection, conscience, words, and workes. *The God of peace sanctifie you throughout*: So that the minde, which by nature is full of blindnesse and ignorance, is inlightned with the true knowledge of GOD, reuealed in his Word, the will flyeth euill, and embraceth that is good, the affections are purged from rebellion: yea, euery part and faculty, both of body and soule is sanctified: *So that as we haue giuen vp our members seruants of vnrighteousnesse to worke sinne: Now they become seruants of righteousnesse to holines*: Yea the body is now a fit Temple of the holy Ghost, fit to performe all

Doctr. 3. True Sanctification is neuer in part.

1 Thess. 5. 23.

Rom. 6. 19.

all duty to GODS glory, and th
edifying of our brethren. And there
fore this muſt be remembred, that h
which is truely ſanctified, is whol
ſanctified throughout, in ſoule an
body.

Vſe 1. This ſhewes thouſands in th
worJd to bee in a miſerable caſe: Fo
(alas) they ſeeme to be religious, an
yet are not truely ſanctified, for the
liue in ſome ſinne or other with *He*
rod, they nouriſh in their boſome
Mark 6. 2. many ſinfull and rebellious luſts an
deſires. Well, if thy tongue be no
Note this well. ſanctified to ceaſe from ill words, an
to ſpeake well, if thy hands, or eye
or eares, &c. if thou be not ſanctifie
throughout, in euery part, there is n
Iames 1. true worke of grace, no ſound ſancti
fication, for where it is truel
wrought, there will bee a change i
all parts and power of ſoule an
body.

Vſe 2. Let vs labour to be aſſured of thi
bleſſed worke of Sanctification, i
that wee finde our ſelues purge
throughout our mindes, will, affecti
co

n, Reaſon, Conſcience, Tongues, Hands, Feete, that we deny any ſeruice o Sinne and Sathan, and doe willingly onſecrate all to God: For if we keepe ne part, and neglect another, it will ot boote vs no more then to ſet a rong defence at one place of a Caſtle, and to neglect the reſt, or to ut one gate, and let the reſt ſtand pen.

Now that we may the better diſcerne our eſtate, whether the ſound worke of grace be wrought in vs, or o, and whether GOD hath ſanctifid our hearts truely or not; wee ſhall now it by theſe three fruits of Sanctiication, which are euer found in all hem that be truely ſanctified.

Notes to know whether this change is wrought in vs or no.

1

Firſt, a deteſtation and earneſt loathing of our former ſinnes, in which we haue delighted and taken pleaſure in, with an hearty loue of righteouſneſſe nd holineſſe, and newneſſe of life: ſo as we are loath to offend GOD in ny thing, and are moſt carefull to leaſe him in all things, vvhen as vvee arry a purpoſe not to ſin, but can ſay;

I

Rom.7.22. *I delight in the Law of God in the inward man*, though we fall by the infirmity of our owne flesh.

2 Secondly, when wee finde in ourselues that from this loue of that good, and hatred of euill, wee finde an earnest desire in our hearts to embrace the one and to flye the other, so that from this desire there arises a setled purpose in heart, and a careful endeuour in life to mortifie our corrupt nature, to subdue the flesh, and in time to come to frame our liues in all things according to the rule of GODS holy Word: and that we not onely desire this, but vse all blessed meanes, Word, Sacrament, Prayer, Meditation to performe it.

3 Thirdly, another fruite is this, namely, when as wee finde in vs this desire (to doe well, and purpose, and hearty endeauour to kill sinne, and to liue to GOD) is hindred by our spirituall enemies, the Diuell, World, and the Flesh, that then wee finde a griefe of heart, a spirituall combat betweene the Flesh and the Spirit, whereby we

ſtriue and ſtruggle to preuaile againſt our ſpirituall enemies, and to ouercome them: then there is wonderfull peace of conſcience, and ioy in the holy Ghoſt.

Well then, let all men try themſelues whether GOD hath by his Spirit truely wrought the worke of Sanctification, or not. Firſt, doeſt thou hate thy former ſinnes, and loath them as bane and poyſon, yea, as the Diuell himſelfe? and doeth thy heart loue good duties, holy and righteous, which before thou foundeſt bitter? Secondly, doeſt thou deſire and indeauour to kill thy corruptions, to ſubdue and mortifie thy luſtes and deſires? and doeſt endeauour to frame thy life according to the rule of GODS word, and makeſt that thy ſole guild? Thirdly, doeſt thou grieue at thy faults and infirmities, ſhunneſt the occaſions of ſinne, and doſt wreſtle againſt all the temptations of Sathan? and doeſt thou reioyce in nothing more then to preuaile and get the victory? Theſe bee good ſignes *Vſe 2.*

and fruites of Sanctification, but be they wanting, thou canst not be assure thou art truely sanctified, or hast a true worke of grace, as yet, wrought thy heart.

O GOD.

Doctr. 4. God the author of Sanctification. 1. Thess. 5. 23. Ioh. 1. 13.

HEnce wee learne who is the Au thour of this worke of Sanctifi cation: namely, it is the proper wor of the third person in Trinitie, the ho Ghost, he doth sanctifie the Elect: *Th very God of peace sanctifie you throug out.* The faithfull are begotten, *Not fleſh and blood, nor of the will of man, b of God.*

This worke of Sanctification ca not flow from our Parents: *For w can bring a cleane thing out of filth neſſe:* The new birth is not of bloo nor of the will of the fleſh, nor of ma but of Christ, who 1. *Cor.* 1. 30. *made vnto vs ſanctification. Col.* 1. 1 *In him are hid all the treaſures of it.* Io 1. 16. *Of whoſe fulneſſe we receiue gr for grace.*

Agai

Againe it is ſayd: *A new heart will I giue them, and a new Spirit will I put into them: And I will take away their ſtony hearts, and giue them hearts of fleſh,* God the Father ſanctifieth in giuing his Sonne Chriſt vnto vs: ſo Chriſt ſanctifieth in waſhing vs from our ſinnes in his blood: and the Holy Ghoſt in applying Chriſt Ieſus his death and reſurrection to vs: And thus the worke of Regeneration, or Sanctification, is by God alone wrought in the Elect. Eze. 36. 26

Well then, this ſhewes that man hath no freedome of will in heauenly things pertaining to Eternall Life: but all is of GOD, faith, ſaluation, life eternall, all comes from GOD; and therefore let vs vſe all good meanes appointed of GOD, and aske this at his hands, who alone can and will do it. *Vſe.*

Now followes the ſecond part of the verſe: *And renew a right Spirit within mee*: Wherein *Dauid* craues grace from GOD to become a new creature; and withall that God would 2 Part of this Verſe.

inable him by his Spirit to be faithfull and constant in time to come, and therefore requires of GOD a stable spirit, a firme spirit: that is, not only a constant purpose to walke vprightly with GOD, but power and strength from his Spirit to become faithfull and constant, as fearing his owne weakenesse, if the Lord should leaue him to himselfe: For as GOD giues grace to obey, so he must giue grace to perseuer. As if hee should haue sayd: O Lord! thou hast begun this blessed worke of regeneration and new Birth, by thy holy Spirit: But I, like a sinfull wretch, by sinne and rebellion haue hindred the same, and broken off thy gracious worke of thy holy Spirit: Now I beseech thee O Lord, lay to thy hand againe, and a fresh begin to renew the worke of thy Spirit, euen the blessed worke of new Birth; and withall grant that in time to come, I may be strengthned in the inner man by thy Holy Spirit, and may bee made thereby firme and constant to continue; yea, to grow

and hold out to the end in holy obedience.

Marke that *Dauid* acknowledgeth hee had broken of the worke of God his Spirit in him, and interrupted the ſame, and hindred the worke of Sanctification by his ſinnes, and diſobedience. And therefore wee learne that after God hath touched a mans heart to repent, and ſanctified him by his Spirit, if hee ſinne and rebell againſt GOD, he doth what lies in him to cut off the worke of grace, to hinder the worke of his ſaluation, and breake off the gracious worke of Sanctification and new Birth; and if the LORD ſhould leaue him, hee ſhould fall cleane away from grace: for the Spirit of God is glad and ioyfull when as wee are carefull to auoyd all thoſe wayes which offend God, and wound our ſoules, when wee ſeeke to keepe good hearts, faith vnfeigned, and a good conſcience; then the Spirit of GOD doth daily proceede with the worke of new Birth and Sanctification: but after wee ſhall rebell againſt

Doctr. 5. Man by ſinning, breaks off the worke of Sanctification.

GOD, and commit ſinne, wee griue
the holy Spirit of GOD, and vex
him that hee is compelled by our
lewdneſſe, to leaue off the worke in
the middeſt, becauſe wee ſuffer not
Eph. 4 30. our ſelues to be wrought vpon; but
wee will follow our owne luſts and
liking: and when the Spirit of GOD
ceaſeth to renue vs, and to beget our
hearts to God, then there riſes blind-
neſſe of minde, ſo as wee cannot con-
ceiue and feele the loue of GOD, as
in *Dauid:* And then this gracious
worke of the Spirit being interrupted,
there ariſes griefe and ſorrow of ſoule
and conſcience.

Vſe 1. Well, ſeeing this is the fruite of
our ſinnes, againſt knowledge and
conſcience, they hinder the worke of
grace and new birth, and interrupt the
bleſſed worke of Sanctification, be-
gun by Gods Spirit, and bring blind-
neſſe of minde, and hardnes of heart.
Oh then let vs take heede of ſinne! in-
treate the Lord that hee would giue
vs grace for euer to hide his word in
our hearts, that wee might not ſin

gainſt his Maieſty, and that he would not leaue vs to blindneſſe of minde, and hardneſſe of heart; but that he would rather continue his loue, and mercy vnto vs, and that his holy ſpirit would daily proceede with the bleſſed worke of Sanctification and renewing of our of our ſoules vnto holineſſe and true righteouſneſſe.

So often as we be tempted to ſinne, let vs remember, that if we yeeld vnto it, wee ſhall hinder the bleſſed worke of Gods Spirit, hinder our new Birth and Sanctification, and thereby doe what lies in our power to grieue the holy Spirit of GOD, and cauſe him to leaue off the bleſſed worke of Regeneration. *Vſe 2.*

When *Dauid* intreateth the LORD that hee would renue a conſtant and ſtable ſpirit in him, he ſhewes that he was greatly affraid of his owne weakneſſe, and therefore deſires ſtrength from GOD to hold out and perſeuer in obedience euen vnto the end: that GOD would by his Spirit giue him a conſtant purpoſe and continuall inde- *Vſe 3.* Good to feare our weakenes.

uour both in heart and life to doe his will: and therefore wee learne from him to ſuſpect our ſelues, to feare our owne weakeneſſe and infirmity, if the LORD ſhould leaue vs to our ſelues:

Pro. 28.14 *Bleſſed is the man that feares alwayes: but hee that hardeneth his heart ſhall runne into all euill wayes:* For ſuch is our weakeneſſe, that wee are ready to fall into the ſelfe-ſame ſinne, from the which wee are eſcaped, if the LORD doe but a little leaue vs to our ſelues. This doth the Prophet teach: *Pſalme 78. How oft did they prouoke him in the wilderneſſe, and grieue him in the deſart:* Thus did *Pharaoh, Exod. 9. Chap. 27. I haue ſinned, and the Lord is righteous, but I and my people are ſinnefull:* But when the Iudgement was remooued, his heart was hardened againe, and hee continued in his ſinne: VVee ſee this in the example of the Iſraelites, *Iudges* the third Chapter: They committed euill againe, and againe, they fell into Idolatry, they knewe it was a ſinne, yea, and they had experience of

God

Gods ſeuerity againſt it : for all that, the fell againe into the ſame ſinne, and ſo prouoked the Lord to puniſh them. So *Hebr. 6. Many ſinne againe after the receiuing and acknowledgement of the truth.* So that except the Lord vphold, and hold men backe, they will fall into the ſame ſinnes they before committed, & ſo prouoke the Lord afreſh to puniſh them.

O then let vs feare our weakneſſe; If *Dauid*, a holy Prophet, a man after GODS heart, prayeth thus, That GOD would ſtabliſh him with his free Spirit: that is, giue him a conſtant purpoſe and indeauour to continue in obedience, how much more haue wee need to doe the ſame, knowing how weake wee are, how many inticements wee haue to ſinne, how cunning the Diuell is, and vſeth the world and the fleſh as ſo many enemies to fight againſt vs: Well, let vs feare the worſt, and doubt our weakeneſſe, and it will make vs more carefull to ſhunne ſinne, and the occaſions of ſinne, for ſeldome ſhall a man fall into

into that ſinne which hee doeth truely feare to commit.

Vſe 4 As wee are to feare our owne weakeneſſe, ſo wee muſt intreate the Lord, that hee would neuer leaue vs to our ſelues; but that hee would giue vs his ſtable and conſtant ſpirit; or as *Paul* prayes for, *That God would ſtrengthen vs by his Spirit in the inner man*: that wee might not onely beginne well, but continue by conſtant perſeuerance in obedience all our dayes: for if the Lord leaue vs, alas! wee ſhall eaſily fall flat to the ground: euen as a ſtaffe in a mans hand, ſo long as it is ſtayed, it ſtands, but if it be left alone, it falles to the ground: ſo it is with vs; and therefore let vs not preſume of our owne ſtrength or power, but ſuſpect it, and pray to GOD to renew his conſtant and ſtable Spirit in vs.

Vſe 5. Heere is matter of great comfort to the children of GOD, that fall of weakeneſſe and infirmitie to the ſame ſinne after Repentance; and ſuch is the depth of Sathans Temptations, that

that hee tels them that the children of GOD fall not into the ſame ſinne againe after their Repentance; if they doe, he then telleth them, that there is no place for a ſecond Repentance: But this is falſe, for the promiſes of God are without limitation of times, or conſideration of ſinnes, or reſpect of perſons: hee will receiue to mercy all Repentant ſinners, whether their ſinnes be committed before or after Repentance, whether once or often, ſo that they renue their Repentance, according as they haue ſinned anew. This pardon CHRIST himſelfe publiſheth, *Mathew chap.* 11. *Come vnto mee all yee that are weary, and are heauy laden, and I will refreſh you:* Yea the Lord enioyneth vs ſinnefull men, *Luke* 17. *To forgiue our brother ſeuenty times ſeuen times, if he turne againe, and ſay, it repenteth me:* So that wee ſee this is a maruelous comfort to all ſuch as groane vnder the burthen of ſinne, that haue fallen through infirmity into one ſinne often; let not ſuch bee diſcouraged, but

but assure themselues, That albeit with *Peter* they fall often, yet if with him they repent truely, and weepe bitterly for their sinnes, the Lord is mercifull to forgiue them their sinnes: Not that we should liue proudly, presumptuously, stubbornely, and obstinately against him: but if wee fall through frailty; for *Psalme* 103. *The Lord knoweth whereof wee bee made, he remembreth that we are but dust.*

Doctr. 6. The childe of God not alwayes at one stay.

When *Dauid* prayeth to bee renued, and to recouer his former feeling and comfort. Hence wee learne that the child of GOD is not alwayes at one stay, but there is an entercourse in the estate of a Christian man or woman: Sometimes full of comfort, ioy, and peace of conscience; and sometimes againe heauy and sad, yea full of sorrow and perplexity: Euen as a man in an ague, sometimes sicke, and sometimes well: and as it is with trees, sometimes winter, and sometimes summer: This is the estate of all Gods children, as *Dauid*, *Ioseph*, *Hezekiah*, *Iob*, &c. and con-

continuall experience proueth this, that the eſtate of GODS children ebbes and floweth, hath their change: when as they walke directly and vprightly with GOD, then they haue peace and comfort, but when they ſtart aſide and commit ſome ſinne, then they finde torments of conſcience, and griefe of minde.

This ſhewes vs what is the eſtate and condition of the childe of GOD in this life: Hee is not heere ſo ſanctified, as that hee feeles no corruption of ſinne to hang about him, but rather ſuch a one as feeles the burthen of his corruptions hindering him in this his courſe of Chriſtianity, vnder which he ſighes and groanes, labouring by all good meanes to bee disburdened. Indeede it is a matter of great comfort to feele the graces of Gods Spirit, as Faith, Loue, &c. But no childe of GOD can alwayes feele the comfort of grace; but as fire that is raked vp in the Aſhes, it is hidde from his feeling for a time, but at length it will breake out againe to his

Vſe 1.

his great ioy and comfort.

Vse 2. Well, seeing this is the state of Gods children heere, that sometimes they finde great peace and comfort, sometimes great griefe and sorrow, let vs not be too much discouraged; but rather when as by our fals and slips, wee haue weakened our comfort: let vs entreate the Lord to renne our comfort againe; let vs doe as a poore trauesler, if hee misse his way, and goe out of it, hee will hasten into it againe, and trudge, and plucke vp his heels to recouer that he hath lost: so let vs, when we haue sinned and gone out of the way, make hast to returne, and as a man that hath beene long sicke, and growne feeble and weake, will vse all meanes to gather vp his crummes, and to recouer his former strength againe: So let vs when wee haue lost some part of our comfort, and heauenly strength: let vs (I say) vse all blessed meanes, to recouer our former health and comfort againe; let vs pray much, reade much, heare much, and meditate much

much; let vs bewaile our former ſloath, and make more vpright ſteps in time to come, to GODS Kingdome.

Note hence, that it is the ſpeciall fruite and marke of a ſanctified heart, and of the minde renewed, to haue a *right Spirit*; that is, a purpoſe not to ſinne, but in all things to pleaſe GOD, and to doe his will, to walke with GOD in all his Commandements: whereas of the contrary, when a man hath a purpoſe to liue in any knowne ſinne; it is a fearefull and manifeſt ſigne of a naughty and wicked heart: for when the heart is truely ſanctified, then will be wrought this right ſpirit not to ſinne in any thing. I doe not ſay, that the man ſanctified and regenerate, doeth not ſinne at all; but hee hath no purpoſe to ſinne, no delight in ſinne, but beareth a conſtant purpoſe in all things to pleaſe GOD: when he can ſay with *Dauid, I haue refrained my feete from euery euill way*, Againe, *Hee that is borne of God ſinneth not*, that is, with full purpoſe of heart,

Doctr. A purpoſe not to ſin, the marke of a ſanctified heart.

Pſal. 50. 17. Marke 6. 2.

Gen 17. 1. Pſal 18. 23. 1. Iohn. 3. 9. Gen. 39. 9.

heart, with delight in ſinne, and as they purpoſe, ſo they endeauour it, they are afraid and ſuſpect themſelues, ſhun the occaſion of ſinne, ſtriue againſt their corruptions, and *Sathans* temptations.

Vſe 1. This doctrine doth euidently conuince the greateſt number to bee ſuch as neuer had the true worke of ſanctification vvrought in them: their hearts bee not ſanctified, their mindes be not renewed. Why? namely, becauſe they want this marke and fruite of a ſanctified heart: For though they heare of their ſinnes, be told of them, and the fearefull iudgement of GOD denounced againſt them; yet they will not leaue them, nor forſake them, but will continue in them; yea, though it coſt them the loſſe of Gods fauour, and the loſſe of their owne ſoules. Let vs not deceiue our ſelues, let vs try our hearts by this rule, whether they be ſanctified, or not: doeſt thou finde a diſlike of all ſinne, and an hatred of them? haſt thou a conſtant and reſolute purpoſe no more to ſinne againſt

againſt thy GOD wittingly and willingly, haſt thou a reſolute purpoſe, by the grace of God to walke before him all thy dayes? this is a ſigne of an vpright heart, and that it is ſanctified. But doeſt thou finde no ſuch reſolution, no ſuch purpoſe; but rather contrary, a purpoſe to runne on in thy old ſinnes, thou wilt continue in them, let GOD and men ſay and doe what they can, in lying, ſtealing, drunkenneſſe, whoredome, ignorance, contempt of the word, &c. Say what thou wilt, profeſſe what thou wilt, it is a cleare caſe, thy heart is naught, it is filthy, not ſanctified: for it is impoſſible that a man ſhould haue true Repentance, and an heart truely ſanctified, and to keepe a purpoſe to liue in his knowne ſinnes. And therefore it conuinceth all ſuch to bee impenitent ſinners, and notorious hypocrites: yea, if they leaue many ſinnes, and yet purpoſe to liue in one, it argueth the heart is not ſanctified: *Herod* left many, yet liued in couetouſneſſe. Marke 6. Math. 28.

Vse 2. This doctrine may ſerue for the comfort of GODS children, who are much grieued for their ſinnes and infirmities, when they faile and come ſhort of good duties, and ſometimes ſtart aſide, as ſaith St. *Iames. In many things we ſinne all, and the iuſt man fals ſeuen times:* But if thou canſt truely ſay, it is againſt my purpoſe, I hate the ſinne I commit; I condemne it, I had no purpoſe to doe it, my deſire was to pleaſe GOD, then thou maieſt haue comfort, thy heart is ſound; God will Mal. 3. 17. not condemne thee for it, *The Lord will ſpare his children as a father his onely ſon.* A child is a going to ſchoole and his purpoſe is ſo to doe; in the way he falles into ſome company, and ſtayes there too long, and playes the truant, but it is againſt his purpoſe euen ſo the childe of God purpoſeth to ſerue God, and to pleaſe him in all things, hath no purpoſe to ſinne, but by ſome temptation of the Diuell, or allurement of the world, he is ouertaken: Rom. 7. *I doe the euill I would not, I cannot doe the good I would, but I delight in the*

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Law of God concerning the inner man: This is *Pauls* comfort, and this is the comfort of all Gods children, if they can truely say, I doe the euill I would not, I delight in the Law of God, that God will accept the will for the deede.

Renew, or refresh, a right Spirit in mee.

AS if he should haue sayd, O Lord I haue (by my sins) dimmed thy grace in mee, yea, euen quenched and extinguished them, and almost put them cleane out; but Lord I beseech thee renue thy graces in mee; *Refresh them.* Euen as we see a lampe when all the oyle is spent, it winkes, and is almost extinguished, till it be renued and refreshed with oyle, then it burneth againe and giues light.

Hence wee learne what is the cursed nature of sinne, and the great power of it; namely, it is as a poole of water cast on the fire, which if it do

Doctr. 8. Sin quenches grace as water doth fire.

not quench, and extinguish, and put out all, yet it greatly allaies the heate of it: Euen so the graces of GODS Spirit in his children, alas they be but weake and small: but sinne is as a poole of cold water, to quench the heate and comfort of them. *Dauid* was wont to delight in Gods seruice, to be forward thereunto; but sinne did so coole him, that hee could haue little ioy in it now: *Demas* was forward a while, but the world choked him so that hee left Christ: and Christs bids the Church of *Sardy*, to bee awake, and to strengthen the things that are ready to die in them; and the *Laodiceans* grew neither hot nor cold, by reason of their pride and carnall
Reu. 3. 3. security: So is the Church of *Ephesus* reproued, for that shee had lost her first loue: So the Apostle Saint
Reue. 2. *Iames* resembleth and compareth sin to Childe-bearing, for the fruitfulnesse of it, *Iames* 1. 15. *Lust when it hath conceiued, it bringeth forth sinne, and sinne, when it finished, it bringeth forth death.* 1. *Cor.* 5, 6. Likewise it

is compared to leauen that leaueneth the whole lumpe, and therefore no maruell though it proceede by little and little, from one degree to an other.

When wee ſee ſome men who haue beene forward, and haue taken delight in good things, now grow cold and loſe their firſt loue, this is a flat ſigne that ſome ſinne or other hath ſtole vpon them, they either fall in loue with the world, delights, pleaſure, profits, preferments, or elſe ſecurity poſſeſſe their ſoules; pride, idleneſſe, ſloath, ſecurity, couetouſneſſe, pleaſure, ſome ſinne or other hath bewitched them: and therefore let all ſuch as find themſelues thus decaying in grace, faith, comfort, care and conſcience, let them ſuſpect themſelues, and thinke all is not well, let them ſearch the cauſe of their decay, and it is ſinne, ſome ſinne or other hath crept vpon them. *Vſe 1.*

How ſhould this make vs afraide of ſin, ſeeing it hath ſo wofull effects, which is to quench the comfort and graces of GODS holy Spirit in vs, it *Vſe 2.*

blindes our eyes, that wee cannot ſee what is good and euill, it hardeneth the heart, that a man cannot relent and mourne for his ſinnes, and bee moued with Gods iudgements, it bringeth decay and eclipſe of Gods graces: Men are afraid to doe any thing that might hinder their health, or wealth, how much more the health and happineſſe of their ſoules! Let vs therefore alwayes keepe a diligent watch ouer our ſoules, let vs ſeeke to cut off all occaſions to euill, and endeuour to ſtoppe the firſt beginning: for the more ſinne groweth to an head, the more the Spirit of God is quenched, the worke of grace is diminiſhed, and the aſſurance of our comfort is weakened and leſſened.

Vſe 3. When we finde any decay in loue, zeale, faith, knowledge, Repentance, obedience, &c. O then let vs labour to be renued, to recouer our former eſtate againe: *Doe thy firſt workes againe, awake and ſtrengthen the things ready to die.* Stirre vp euen as a ſparke of fire in aſhes, blow it vp; ſo muſt we

Reuel. 2. 1. 2 Tim 1. 5.

vſe

ſe all meanes whereby we may haue he worke of grace renewed in vs.

1 We muſt attend vpon the word of GOD preached, for as that is the meanes to beget Faith, ſo it is to encreaſe it and renewe it.

Means for the increaſe of grace.

2 Wee muſt reade and meditate much, call our liues to account, and be ſorry for our decayes, and labour to repaire them, euen as a ſhippe when it leakes; or a Cittie when the walles be battered.

3 We muſt (with *Dauid*) pray often and earneſt vnto God, to renew a right ſpirit in vs.

VERSE XI.

11 *Caſt me not away from thy preſence, and take not thy holy Spirit from mee.*

IN the former Verſe *Dauid* hath put vp ſundry requeſts and petitions vnto GOD for

grace and mercy for the pardon of his sinnes.

The meaning of the words.

Now this eleuenth Verse contayneth in it an earnest Deprecation; wherein the Prophet intreateth the LORD to turne from him two fearefull iudgements, and grieuous punishments, which hee had deserued for his sinnes: for first, what greater misery can befall the child of GOD, then to bee cast out of GODS presence, loue, and fauour? Secondly, what greater plague to a distressed soule, then to be depriued of GODS blessed spirit, whereby alone we are guided & comforted, and without whom wee can haue no comfort, nor neuer doe any good thing but shall be carried of our owne lusts headlong into all sinne and wickednesse?

Dauid alludeth to the iudgement of God vpon *Saul.*

Now against both these, *Dauid* prayeth vnto the Lord in this Verse: and herein hee alludeth to the iudgement of GOD vpon *Saul*, who was his next Predecessour and King ouer Israel, whom the Lord cast off, and did vtterly reiect from being King ouer

er his people, becauſe hee did reiect
he LORD, and caſt off the com- 1. Sam. 15.
maundement of GOD, and would 16.
ot obey his voyce, and therefore the
LORD tooke his Spirit from *Saul*,
nd gaue him an euill Spirit to vexe
nd torment him: And both theſe
Dauid heere prayeth againſt, that
GOD would ſhewe him mercy, and
ot deale with him as hee did with
aul, though hee had ſinned grieuou-
ly, yet that hee would rather humble
im by ſome other meanes, and not
n his iuſt iudgement to caſt him off,
nd reieſt him, nor take his Holy Spi-
it from him.

Caſt mee not away.

AS if hee ſhould haue ſaide, O
LORD, howſoeuer I haue ſinned
rieuouſly, yet I pray thee deale not
ith mee as thou diddeſt deale with
aul that wicked man, to caſt me off
nd reiect mee from beeing King
nd Ruler of thy people: Nor take
thy

thy holy Spirit from me, whereby I am enabled to doe thy will.

By the presence or face of GOD, is meant the loue and fauour of GOD is; and therefore *Dauid* intreateth the LORD, that he would not thrust him cleane out of fauor, and depriue him of his loue.

Doctr. 1. The pleasures of sin are deare bought.

Hence wee learne that it is a wonderfull and fearefull Iudgement for a man or woman to bee cast out of the Lords fauour from his presence, so as hee shall shewe no fauour to vs but his disfauour and heauy countenance, it is a very heauy and dolefull case: It is said of *Cain*, that GOD cast him out of his presence, and that was the height of *Caines* misery, so the LORD cast off *Saul*, from being King ouer Israel: As the fauour of God is life, so his disfauour is present death; and as in the presence of God is fulnesse of ioy and pleasure for euermore, so in the want of his presence is there nothing but woe and misery; yea it is a steppe to eternall death: Neither is there any mi-

Gen. 4.

sery

ery, which the childe of GOD doth feare more then this, to bee forsaken of the Lord, and to be cast out of his fauour.

Seeing it is so great and fearefull iudgement to bee cast out of Gods fauour and gracious presence; Oh what mad men bee they that make so light of GODS loue and fauour! that will for the gaining of a penny, or the enioying of an houres pleasure, loose the loue and the fauour of God, and for euer depriue themselues of his glorious presence, and plunge themselues into euerlasting woe and vengeance with the Diuell and his Angels.

Vse 1. Their madnesse discouer'd that make light of Gods fauour.

Mar. 16. 26

Seeing the enioying of Gods presence is so sweete and comfortable, and to bee depriued of it, is so greeuous and terrible, how should wee vse all meanes to get into his fauour, if wee want it, and keepe it if wee haue it? *In thy presence is fulnesse of ioy, and in thy sight we shall see light.* And becauſe ſinne thrusts men out of Gods fauour, and separates betweene

Vse 2.

tweene GOD and men, aboue all things take heede of sinne, auoyd it and shunne it, as the bane and poyson of our soules.

For the better opening and vnderstanding of this Verse, wee must discusse two great and weighty questions, which being well considered will make much for the clearing of this Text.

Two obiections.

The former is this, when *Dauid* intreates the Lord, *Not to cast him out of his presence*; that is, his loue and fauour, whether a man elected, and in the fauour of GOD, as *Dauid* testified, and sanctified, may loose the loue of GOD and fall away, to become a reprobate and cast-away, and so finally to perish.

The other question is, seeing *Dauid* prayeth the Lord, *Not to take his Holy Spirit from him*, whether the sanctified gifts and graces of God's Holy Spirit, may finally and totally bee lost and taken away? These questions both bee defended and affirmed by the Papists and their followers

wers, who hold, that a man truely ected, called, iuſtified, and ſanctified, nd in the fauour of God, may fall way and periſh. Wee hold the con- ary, that a man once in the fauour of od, elect, called, iuſtified, and ſancti- ed, cannot finally periſh, nor cleane e bereft of the ſauing graces of the oly Spirit.

Now becauſe theſe two queſtions ee points of great moment, and on which all our happineſſe and com- ort doth hang and depend: there- ore I will ſtand a little to prooue hem by teſtimonies of Scripture, with reaſons and arguments drawne rom the written word of GOD, nd remooue ſome obiections of the Papiſts againſt the certainty of our perſeuerance in faith to the nd.

Firſt, that place of *Ieremy*, where he LORD comforts his Elect, and choſen people, is moſt pregnant for his purpoſe: *Yea* (ſayth the Lord) *with an euerlaſting loue haue I loued thee, and therefore in mercy haue I drawne* Ier. 31.3

drawne thee. So that it is manifest hence, whom GOD loues once in CHRIST, hee loues for euer; and there is no time when hee can bee sayd not to loue them; *Foraſmuch as he loued his owne, that were in the world, vnto the end he loued them.* Where our Sauiour CHRIST, to comfort his Diſciples, tels them that GOD the Father loueth them that be members of IESVS CHRIST, euen vnto the end, and his loue ſhall neuer faile them: *The gifts and calling of God are without Repentance*: Now then, vnleſſe a man will ſay, that GOD doth repent of his calling and electing men to eternall life, it muſt needes follow that they cannot periſh whom GOD calls and meanes to ſaue: and our Sauiour CHRIST ſayth plainely that it is impoſſible, that any man elected ſhould periſh. False Chriſts ſhould deceiue the very Elect, *if it were poſſible*, but that is impoſſible: And the gates of hell, that is, all the power and malice of the Diuell ſhall not preuaile againſt the leaſt of GODS chil-

Iohn 13.1.

Rom. 11.

Mat. 24.24

Matth. 18.
Rom. 8.30

hildren, to hinder their euerlasting aluation.

Againe, this is prooued, *Math.* 16. 6. Where CHRIST promiseth *Peter*, and in him the whole Church, *That the gates of Hell should neuer preuaile against him*: Where CHRIST heweth that indeed the diuell, through is temptations might shewe very uch strength; but they should comort themselues in this, that they hould neuer preuaile, or finally get the ictory. Againe, *Math.* 24. *They shall eceiue (if it were possible) euen the ve- y Elect*: Out of which words of our auiour vvee may gather, that the lect of God should not bee seduced, nd so fall away finally: Againe, *Iohn* 0. 28. Christ saith his sheepe shall euer perish, adding this withall: *No an shall take them out of my hands*: nd againe, *Rom.* 8. 30. *Whom God redestinateth hee Calleth, Iustifieth, anctifieth, and Glorifieth*: Therefore ot fall away finally, for hee that fal- th away finally shall neuer bee glo- fied.

But

But admit, as the Papists would haue it, that a man might fall away finally, then hee must be cleane cut off from Christ: for hee must bee cleane cut off from Christ, and haue no coniunction with him, before hee fall away finally; then, at his second reuniting he must be Baptised, for Baptisme in the Sacrament of Incision or of grafting into Christ: But that is absurde, that Baptisme should be any more then once administred, therefore a man is but once vnited, or once ingrafted, and cannot bee reunited and neuer fall. And therefore friuolous is that distiction of venial and mortall sinnes with the Papists; for if any sinne of the Elect should bee mortall, then there must needes bee a second renewing in the Elect vnto Christ, which is most absurde to thinke, for the Lord worketh this but once: And *Dauid*, though at this time hee lay languishing vnder the heate of the LORDS wrath for those horrible sinnes of his adultery and murther, yet in this Ver-

Men must put a difference betwixt that they feele, and that they haue.

he

bee prayers not to haue it taken from him, which doeth argue that hee had it, euen at this time of his greateſt extremity, though hee felt it not with the ſame meaſure of comfort hee had done many times before.

Secondly, beſides theſe plaine teſtimonies of Scripture, let vs conſider a word or two to prooue, that in regard of God the Father, and of the Sonne, and of the Holy Ghoſt, that the Elect cannot periſh and finally fall away.

Firſt, if a man elected of God to eternall life, called, iuſtified, and ſanctified, may fall away, and finally periſh, then it is either becauſe GOD wants loue, or power, to ſaue him; but to ſay that God is vnwilling, or vnable, is meere blaſphemy: therefore all thoſe whom hee elects, muſt needes bee ſaued, ſeeing God doth both will it, and ſhew that he is able to effect it. Firſt, if God be willing, & would haue them ſaued, *Who hath reſiſted his will?* Rom. 11. *If God be with vs, who can be againſt* Rom. 8.

vs? but that he is moſt willing and able to ſaue the Elect, it is manifeſt. For his will, *God ſo loued them, that he ſent his Sonne to die for them.* Now this is a great triall and proofe of his loue and willingneſſe, that hee had rather ſee his onely begotten Sonne, that was neere and deare vnto him, to be hanged on the tree, to die the curſed death on the Croſſe, to ſhed his precious blood, and and to beare the curſe of God and helliſh torments, then to ſee any one of his Elect to periſh. *And this is the Fathers will that hath ſent me, that of all which he hath giuen me, I ſhould looſe nothing, but raiſe it vp at the laſt day.*

Ioh. 3. 16.

Ioh. 6. 39. 40.

Secondly, for his power, that he is able to ſaue all thoſe whom he will ſaue, it is manifeſt, God is omnipotent, and moſt righteous, and mighty to ſaue, and the Lord doth what he will. *None can take them out of my Fathers hands, which is greater then all.* And therefore ſeeing God is willing, and deſires that all the Elect ſhould be ſaued, and not onely decreed it, but ſent his Sonne to ſaue them.

Eſay 63. 1.

Ioh. 10. 27. 28.

Secondly,

Secondly, thoſe for whom Chriſt dyed, and prayed that their faith might not faile, they muſt needes bee ſaued, and their faith cannot faile; but hee hath prayed for all true beleeuers: *Father keepe them that thou haſt giuen me, that they may be one in mee, as thou art one in mee.* Now then, if Chriſts prayer bee of force, and can preuaile, and doe any thing with the Father, as hee confeſſeth, that the Father hath, doth, and will heare him in all things, then certainely no true beleeuer can periſh, and finally fall away. 2 Luk 22. 23 Iohn 17.

Thirdly, no true member of Chriſt can periſh, for then CHRISTS body ſhould be imperfect, but euery true beleeuer is a liuing Member of Chriſts body, and therefore cannot periſh; yea it is as poſſible that Chriſt himſelfe ſhould periſh, as any true beleeuer, that is truely ingrafted into his body by faith and the ſpirit. 3

Fourthly, in regard of GOD the Holy Ghoſt, who is the pledge and pawne of our adoption and ſaluation, 4 Rom 8.16.

tion, the ſeale of our election, and doth teſtifie Gods loue in Chriſt for our ſaluation. Now then vnleſſe we will ſay that the Spirit of GOD, who is the Spirit of Wiſedome, being of the very Councell of GOD, and the Spirit of truth that cannot lye, that hee teſtifies vntruths, that the beleeuer that repents and beleeues in Chriſt ſhall bee ſaued, and yet hee ſhall not, which is blaſphemy, wee muſt needes confeſſe it is impoſſible, *Hee that is borne of God cannot ſinne* (with full conſent to death) *becauſe the ſeed of the Spirit remaineth in him.* And therefore I conclude that the childe of GOD, elected, called, iuſtified and ſanctified, cannot periſh, and for euer fall away; cannot become a Reprobate, and limme of the diuell, but ſhall continue to the end, and GOD will finiſh the good worke of grace in them, till the comming of Chriſt Ieſus.

1. Ioh 3. 9.

Vſe 1. Papiſts doctrine againſt the nature of faith.

This confutes that damnable doctrine of the Papiſts, who hold all in vncertainty, yea, they teach and hold

hold that a man truely elected, may become a reprobate, though to day a child of GOD and highly in his fauour, yet to morrow by thy sinnes, thou mayst become a limme of the diuell, out of GODS fauour, in his displeasure, damned for euer; though to day a member of Christ Iesus, called, iustified, and sanctified, yet to morrow loose all, and bee damned for euer, which indeed is the breake-necke of all comfort, if a man know not whether hee shall be saued or not.

A marueilous comfort to Gods children, if thou diddest euer find the true worke of grace in thy heart, true faith, Repentance, and newnesse of life, assure thy selfe it cannot euer be lost, GOD will finish that hee beginnes; yea the estate of Gods children now is better then the estate of *Adam* in Paradice before his fall; for then *Adam* stood by his owne power, therefore might fall and did fall: *But wee bee kept by the power of God vnto eternall life*: secondly, the estate of

Vse 2. Comfort to Gods children that grace cannot be lost.

1. Pet. 1. 5.

Gal. 2. 20.

Adam was mutable by reaſon he had freedome of will, to ſtand or fall: but the eſtate of Gods Elect is certaine and ſure, in regard of Gods eternall decree in Chriſt his death and paſſion, and the bond of the Spirit which cannot be broken.

Three obiections.

But there bee three obiections againſt this doctrine, that faith can neuer be loſt, or an Elect childe of God become a reprobate. Firſt, that God is ſayd to be angry with his children, and ſhew them his diſ-fauour: Secondly, that they by their ſinnes, may cut themſelues off from Gods fauour, and ſo looſe eternall life and be damned: And thirdly, other teſtimonies of Scripture, which may ſeeme to prooue the ſame.

1 Eſay 64.5.

For the former, *Behold, thou art angry, for we haue ſinned againſt thee:* ſo that it ſeemeth that a man in the fauor of God to day, may fall out of it, and looſe it, and procure his diſ-fauour, anger, and diſpleaſure.

Anſ. Firſt, that God is not angry, to ſpeake properly, with his children, but

but seemeth so to bee by correcting and punishing them, by iudgements, and afflictions: so as a childe thinkes his Father is angry, because hee corrects him, so doe GODS children: and indeede such affections doe not agree to Gods nature, to be like an earthly man.

Secondly I answere, that this anger of GOD is not an effect of his displeasure or dis-fauour, but rather of his loue: and hee corrects his children not to destroy them, but to conuert them, that hee might saue them: as a Father his Sonne whom he loues dearely.

Obiect. 2. Where it is saide, that Gods children may by their sinnes, breake off GODS loue, yea thrust themselues out of fauour, and be for euer damned. 2 Rom. 8. 1.

Answere. It is false, for they be kept from damnable sinnes, and God lets their sinnes turne to their good, for God doeth euer giue them hearts to repent: the sinnes of the godly in themselues deserue the euerlasting

curse of God, and eternall death; if so that Iesus Christ had not by his death and blood-shedding satisfied his Fathers anger for them.

3 Psal. 69. 18. *Obiect.* 3. *Dauid* prayes that God would blot them out of the Booke of life, therefore it seemes a man elected may perish and be damned, for that Booke is meant Gods Councell.

I answere, that *Dauid* doth not reade that euer the wicked had their names written indeede in the Booke of Life; or were elected indeed: but only because they liued in this Church, were taken for Christians, and esteemed as written in the Booke of Life, and therefore hee prayes the LORD to blot them out; that is, to make it knowne, that they were neuer written in it.

Well then, certaine it is, that no one elect childe of God can perish or be damned, but shall come to life eternall, and be saued, because the Councell of God standeth sure, and cannot bee altered.

Instruct. Seeing this is so, that none that

hat is the elect child of God can pe-
iſh, what a ſweet comfort is this to
ll the children of GOD, for if euer
hou didſt repent and feltſt the loue of
GOD truely in thy ſoule, and art iu-
ſtified and ſanctified, thou needſt not
eare, for ſurely thou ſhalt be ſaued:
nd this muſt bee a ſure ſtay to vp-
hold our poore ſoules in all daun-
ger and temptation. VVee are as
trange Trauellers on the Sea, there
e great ſtormes and tempeſts, great
Rockes and dangers: the Sea is the
world, the Ship is the Church, Heauen
he Hauen, the Diuell raiſes vp many
oiſterous ſtormes and temptations,
o ſincke our poore ſoules in deſpe-
ation: Now then by Faith wee
aſt Anchor vpon the foundation of
GODS election, which cannot bee
noued.

But in this place, by *Fauour, Face,* nd *Countenance of God,* is meant that auour and mercy of GOD, whereby GOD gaue *Dauid* the Kingdome in he ſtead of *Saul*, aduancing him to ee King of Iſrael, and Gods Lieute-
nant

nant on earth, that GOD would defend him and keepe him, to gouerne his people Israel.

Doctr. 2. The godly feare when they remember God his iudgments on other.

Whereas *Dauid* obserued GODS dealing with *Saul* a wicked King, and how GOD plagued and punished *Saul* for his disobedience against the word of GOD, and thereby is warned to take heede of the same iudgement of God, least they fall on him: wee learne that it is the duty of euery Man and Woman, to obserue and marke GODS dealings with others, and his iust iudgements vpon vngodly sinners, that thereby we may learne to feare the like iudgements on our selues: and it is a great point of wisedome to learne to bee wise by other mens harmes: and for this end the LORD doth plague wicked and vngodly men, that his children might learne to feare: Euen as wee see notorious malefactours are hanged on a Gibbet, that others seeing their shamefull ends might beware. The Lord hauing punished sundry Nations about his people, sayeth: *Hee*

thought

thought they would haue learned to feare God by their example.

Zeph. 3. 19.

Well, seeing this is that God lookes for at our hand, and which he aimes at in punishing wicked men; namely, that wee should be warned by it, and take heede of their sinnes: let vs bee wise and obserue GODS iudgements vpon wicked men, and when wee see a wicked man punished, a murderer, a contemner, a blasphemer, a whoremaister, or the like: then let vs feare least if we liue in the same sinnes, we plucke not downe the same iudgement vpon vs: And as *Dauid* heere calls to minde *Saul*, how hee for his rebellion and disobedience was cast off of God; so let vs call to minde the spectacle of Gods iudgements on wicked men, and take heed of their sinnes, least we taste of their plagues and punishment.

Vse.

Doctr. 3. Sin takes away the feeling of Gods fauour for a time.

Wee learne, that for sinne the Lord doth depriue his children of his fauour, and as it were, cast them out off his presence for the time: Thus wee shall see GOD hath spoyled men of great

great riches and honour for their ſinnes, and brought them to extreme ſhame and miſery: looke on *Ely* and his two ſonnes, looke on *Saul* that wicked King, looke on that perſecuting tyrant *Nebuchadnezzar*, *Haman*, *Achitophel*, *&c.*

1. Sam. 3.
1. Sam. 15.
Dan. 4 26.
Eſter 3.

Vſe. This ſhould admoniſh all men to take heede of ſin and rebellion againſt GOD, for certainly the Lord will abaſe all ſuch as be proud againſt the Lord, he will caſt them out of his preſence, make their names to rot and ſtinke in the ſight of men; *Thoſe that honour me I will honour; but thoſe that diſhonour me I will diſhonour them:* and therefore if you would not be diſhonored in the world, and prouoke the Lord to caſt you out of his preſence and fauour, O then beware how you ſinne and rebell againſt God; for though thou be as deere to God as *Ely*, which was Gods high Prieſt, yet hee will bring ſhame vpon thy head.

1. Sam. 2, 3.

Vſe 2. Follie of worldlings deſcribed. This ſhewes the madnes of those men and women, who deſiring to enioy their honours, riches, and dig-

ties

ties, profits, and preferments, they take a moſt prepoſterous, and very wrong courſe, for how do men ſeeke for preferment, honor, and promotion, lands, and liuings? namely by oppreſſion, bribery, vſury, extortion, and the like: Now alas wee ſee that is a vaine courſe, and the next way to ſtrip a man naked of all theſe things, and to bring him to ſhame, and reproach, miſery and pouerty, for ſinne brings all theſe things vpon them.

But if you would come to honor and dignity, riches, preferment, then ſeeke to keepe the fauour of God, ſerue him, worſhippe him, honour him, and he will honor them that do ſo: and if thou ſeekeſt theſe things by wicked and vnlawfull meanes, certainely the Lord will caſt dung in thy face.

Secondly, when *Dauid* prayes, *that God would not take his holy Spirit from him*, he meanes not the eſſence of the three Perſons, but his gifts and graces, the vertues of GODS Spirit ſanctifying his heart and renuing of him: So then wee vnderſtand theſe words,

words, wee must consider this obiection.

Quest. Whether that the gifts and graces of the Holy Spirit wrought in the heart of Gods children, can be totally and finally lost, as *Dauids* words see to imply.

Graces of God double.

For the cleere answere of this question, wee must know that the gifts of GODS Spirit bee first temporary for this life, or else spirituall for the life to come: now of the former there is no question but the temporary gifts of the Spirit may bee lost vtterly.

Againe, the spirituall gifts and vertues of the Spirit bee of two sorts, some common to the elect and reprobate, some proper and peculiar to Gods Elect and chosen children: now concerning the common gifts of Gods Spirit which be common to the wicked, as well as the godly, to heare the word, to Preach the word, and to doe such like things they may be lost.

Thirdly, the gifts of Gods Spirit are

are such as either are essentiall to Faith, and without which, Faith cannot bee, or else the effects and fruits of Faith, which are not of the essence of Faith: such gifts of the Spirit as be not of the essence of Faith, not absolute necessary to eternall life, the LORD doeth sometime take away for a time, as namely the puritie of a good conscience, that inward peace which doth accompany it, the sence and feeling of GODS loue in CHRIST, and his speciall fauour, cheerefulnesse of spirit in prayer, hearing, and such holy duties, ioy in the holy Ghost, patience, the gift of prayer, and such like, because the loue of GOD, and the saluation of the faithfull may stand without these for a time.

But to speake of the sauing graces of GODS sanctified Spirit, as faith in GODS promises, hope of eternall life, affiance in GODS mercy in Iesus Christ, loue of GOD, his Word, and children, these graces can neuer be lost wholly: true it is they may bee weakened and lessened, and sometimes seeme

seeme to bee loſt for the time; but yet certaine it is they cannot bee wholly and finally loſt: they may bee as the Sunne vnder a cloud, and as fire raked vp in the aſhes, or as the tree in Winter, but they cannot bee extinguiſhed, loſt, and taken cleane away: but as the Sunne ſhines cleare, the clowdes being ſcattered: and the fire giues light and heate being ſtirred: ſo faith, hope, affiance, ioy, comfort, peace of conſcience, & feeling of Gods loue are renewed, & ſhew themſelues cleare againe.

Vſe 1. Comfort to the godly that cannot be loſt.

Seeing that the ſauing graces of Gods Holy and ſanctified Spirit can not totally and finally bee loſt, this is matter of endleſſe comfort to euery true childe of GOD in the time of temptation, and grieuous tryall: for if euer thou foundeſt and felteſt in thy heart true Faith in IESVS CHRIST, ſound Repentance, hope of eternall life, loue of GOD: howſoeuer these may bee much weakened, and for a time in thy ſence and feeling ſeeme to bee loſt, yet they can neuer bee taken awa-

way: yea, if thou doeſt carefully attend the meanes, as namely, the ſincere Preaching of the Word, adminiſtration of the *Sacraments*, continuall, humble, and earneſt Prayer, the LORD will reuiue them and renew them againe.

This muſt ſerue to direct vs how to iudge of them, who fall ſometimes into panges of diſpaire, vttering words of deſperation, that they are damned perſons and reprobates, and cry out of themſelues: truely if euer wee ſawe in them the ſound worke of grace and true Repentance, delight in the Word, care to leade a godly life, loue to Gods children, &c. Wee are in charitie to hope the beſt of them, to thinke that they belong to GOD, and that they ſpeake they knowe not what of themſelues; for they ſpeake according to their preſent ſenſe and feeling: when as indeede in time of temptation and trouble of minde they are like a man that is ſicke of an ague, he can reliſh no meate, euery thing ſeemes bitter vnto him, becauſe his *Vſe 2.*

mouth is out of temper, but when h
comes to health, hee iudgeth other
wise: euen so these poore distresse
soules, in their trouble and afflictio
they speake they know not what, n
as their estate is in trueth, but as the
thinke it to be, according to their pr
sent sense and feeling.

Vse 3. Hence we see what to answere
that obiection: That many men wh
haue made a faire profession of t
truth, had excellent gifts, and yet ha
cleane fallen away; so *Hebr.6. A m*
may be enlightned, tasted of the heaue
ly gift, were partakers of the holy Gho
tasted of the word of God, and of t
powers of the world to come: such m
notwithstanding may fall away, a
that finally.

I answere, that there is nothi
spoken there of the true worke
Grace and Sanctification, of sauin
Faith, sound Repentance, hearty ob
dience, and a new life: but onely
such common guifts as may befal
reprobate; and therefore Saint *Io*
shewes the cause why they fall
wi

way; namely, they were neuer true, and liuely members of the Church, or of Iesus Christ: neuer truely engraffed into his myſticall body; they had knowledge, and were inlightned, taſted of the heauenly gifts, and graces of Gods Spirit, and had ſome glimmering of the ioyes of the life to come, which the child of God enioyes: but the ſound worke of grace, a renewed heart, Faith, Repentance, Obedience, and a Sanctified life was euer wanting they were but hypocrites: *They went out from vs, but they were not of vs; for if they had beene of vs, they would haue continued with vs.* 1. Ioh. 2. 19

And therefore it behoueth vs all to take heede that wee content not our ſelues with the common gifts and graces of the holy Ghoſt, which a reprobate may haue: for it is certaine moſt excellent gifts will not auaile a man to ſaluation, vnleſſe there bee the true worke of grace, ſauing Faith, ſound Repentance, and hearty Obedience. Mat. 7. 21, 22.

VERSE XII. & XIII.

12 *Restore me to the ioy of thy ſal-uation, and ſtabliſh me with thy free Spirit.*

13 *Then ſhall I teach thy wayes vnto the wicked, and the ſinners ſhall be conuerted vnto thee.*

Parts of the verſes.

THeſe words containe in themſelues an earneſt prayer of *Dauid* vnto GOD for the renuing of Gods mercy, and feeling of his loue againe, in the 12 verſe: In the 13. verſe hee vſes a reaſon to moue the LORD thereunto namely, that if the Lord ſhall receiue him into fauour againe, and teſtifie his loue vnto him, in the pardon of his ſinnes, when he wil not be vnmindful of Gods dealing with him, but become a Preacher and proclaimer of Gods mercy vnto others, to draw them to GOD, in ſhewing what GOD hath done

lone for his ſoule: and ſo that by the example of Gods mercy to him, others ſhould be wonne.

In the 12. verſe hee makes a two-fold petition vnto God: Firſt, for the former feeling and aſſurance of Gods loue and mercy for the pardon of his ſinnes. Secondly, that GOD would vphold him with his free ſpirit, ſo as now being deliuered out of the curſed thraldome and ſlauery of ſinne, he might franke and freely ſerue the Lord, and runne the way of his Commandements.

Reſtore mee to the ioyes of ſaluation.

AS if he ſhould haue ſaid, O Lord my God, I acknowledge and confeſſe, that all the while I ſerued thee, and liued in thy feare, led a holy and godly life, and kept an vpright heart, that I found woundefull and exceeding ioy in the aſſurance of thy loue and mercy in Chriſt for

No ioy can comfort mans ſoule but the ioy of Gods ſaluation.

my ſaluation: but ſince I rebelled againſt thee, and wilfully brake thy holy Commandements, I haue depriued my ſoule of that heauenly comfort and conſolation, and felt terrours and griefe, feares, and cares, and exceeding vexation: Now merciſull GOD, I humbly entreate thee to reſtore me againe to that ioy and comfort, to aſſure me of thy loue and fauour, that thou art graciouſly reconciled vnto me, that I may receiue my former comfort: And not only that, but becauſe I ſee how weake I am and haue no power to ſtand without thy helpe and grace, I humbly intreate thee to ſtay and ſtrengthen me, to eſtabliſh thy grace in me, and ſo vphold me in thy obedience, that I may freely and heartily obey thee all my dayes.

Doctr. 1. Fruit of ſinne deſcribed. *Note.*

The child of GOD truely called, iuſtified, and ſanctified, by Gods Spirit, if he once fall againſt GOD, and prouoke him to anger by wilfull diſobedience, doth feele exceeding griefe and ſorrow of heart, great

griefe and trouble of minde, feares and cares left the Lord ſhould reiect him: ſo that there is an Hell in his poore Soule and vvounded Conſcience till hee bee againe reconciled to God by Faith and true Repentance. So long as *Dauid* walked with GOD in vprightneſſe of his heart, hee had exceeding Ioy and Comfort in the LORD his GOD, was aſſured of his loue for pardon of his ſinnes, and eternall Saluation; but when hee fell to Adultery and Murther, and ſo rebelled againſt GOD, it is vvonderfull to ſee into vvhat a gulfe of miſery hee plunged himſelfe, what feares and cares, what doubts and troubles did vexe his ſoule and vvounded conſcience. Euen ſo it is with all the godly, while they liue in the feare of God, ſerue, and pleaſe him, and keepe an vpright heart before the LORD, leade a godly and Chriſtian life, they feeling and finde in themſelues exceeding ioy and wonderfull comfort, with aſſurance of Gods loue in Chriſt for their Saluation: but if at any time

they breake out to sinne, and rebell against GOD by wilfull disobedience then they shall finde an Hell in their consciences; troubles, feares, and cares, for the times. Who can tell what feares and cares *Peter* felt? in what griefe and sorrow of heart hee was in, when cowardly he denied his Lord and Maister? it cost him many a bitter teare. The reason of this Doctrine is, because all peace and comfort to a poore soule, springs from the sense and comfortable feeling of GODS loue in CHRIST IESVS for the pardon of sinne, and eternall saluation: and therefore when that is lost alas! what peace or comfort can they haue? Secondly, they doe by such wilfull sinne and disobedience grieue the Spirit, and make the Holy Ghost sad with them; and so doe what they can to expell the Spirit of GOD in them. Now where the Spirit of God is made sad and grieued, how can there be any true ioy?

Luke 23.

Vse. Seeing there is such sweete comfort in a godly and Christian life, while

while wee walke with GOD, and ſerue and pleaſe him in ſpirit and trueth: and when men ſinne and rebell againſt GOD, they pull downe vpon their heads ſuch wofull miſery, troubles, and cares, how ſhould this make euery man exceeding carefull of ſinne, which brings ſuch woefull miſeries and iudgements vnto our owne ſoules; ſuch torments, feares, and cares?

To the ioy of thy ſaluation.

AS if hee ſhould haue ſaide, O LORD my GOD, when thou diddeſt aſſure me of thy loue and fauour for the pardon of my ſinnes, and eternall ſaluation, I had exceeding ioy therein: Now I doe humbly intreate thee to reſtore it to me againe.

Doctr. 2. Fauour of God is a Chriſtians chiefeſt ioy.

Hence marke what is the thing the childe of God doeth moſt deſire and craue at Gods hands, and wherein they doe moſt reioyce: namely, in the fauour

fauour of GOD, and aſſurance of Gods loue in CHRIST IESVS, that they knowe that God is graciouſly reconciled vnto them, that they bee in his fauour and ſhall neuer periſh, but ſhall euerlaſtingly be ſaued. *Dauid* was a King and wanted no temporall commoditie, comfort, or delight whatſoeuer, wherein worldly men reioyce, but *Dauid* now conceiued no kinde of ioy at all in theſe things, to be out of GODS fauour: And therefore prayes vnto God for the feeling of the true ioy, and that is of *his ſaluation*, and that will miniſter vnto him matter of true reioycing indeed: But alas! moſt men being carnall, deſire riches, honour, pleaſure, *But LORD let me ſee thy louing countenance, thy fauour and grace*, and that ſhall doe mee more good and comfort then all the things in the world. The poore Publican begges for this; *Lord be mercifull to me a ſinner.* So *Paul* profeſſeth of himſelfe, that hee eſteemed all things but dung in compariſon of Chriſt Ieſus,

Pſal. 4.6.7.

Luke 8.

Phil. 3.7.8.

and

and the fauour of God in him: And the reaſon is plaine, becauſe if a man had all the World, and wanted the loue and fauour of GOD, was in his diſpleaſure, and vnder the curſe of God, what good could it do him? Euen as if a Subiect ſhould haue tenne thouſand pounds, and yet the King cannot abide him, but ſeeke his death. And therefore the childe of GOD, if hee were asked what is the thing he deſires moſt in all the world, would anſwere, Mercy, and the loue of GOD in Ieſus Chriſt: hee would deſpiſe honours, lands, liuings, gold, ſiluer, pleaſures, and delights, and preferre one dramme of mercy, and the leaſt droppe of CHRIST blood for ſaluation, before all the world. Mat. 16. 26 Pſa. 23. 1, 2

This may ſerue to reprooue thouſands in the World, carnall men and women, ſo they haue the World at will, and may liue at eaſe, eate, drinke, and be merry, they feele no want of GODS mercy, no neede of Chriſts blood; they eſteeme not Gods fauour *Vſe* 1.

uour and loue, desire not reconcilia-
tion, but say: *Who will shew vs any good?* Well, diddest thou neuer
feele the want of GODS mercy, no
hungring and thirsting after IESVS
CHRIST and his righteousnesse? if
is manifest thou doest not belong to
GOD, thou wast neuer yet truely
humbled.

Vse 2. Let this Doctrine admonish vs
to labour with our hearts, to bee
affected with this: namely, to
esteeme more of GODS loue and fa-
uour, and assurance of his mercy,
then all the World, let vs desire it
more, let vs reioyce more in it: So as
if the question should bee asked,
what is the thing that thou doest
most desire and affect, and what
thou doest most delight and reioyce
in of all the things in the World, we
may be able in truth to answere and
say with feeling and comfort, I de-
sire nothing more vnder Heauen,
then the mercy of GOD in Iesus
Christ, to bee in his fauour, to bee
reconciled vnto his Maiesty, and
with

with *Paul* to esteeme all things but dung in comparison of that. And till this bee in vs in some measure, we can neuer finde true comfort to our soules, and bee assured that wee haue true sauing faith in CHRIST: For this is a certaine signe and note of an humble and beleeuing heart, to hunger and thirst after GODS mercy in CHRIST, and to esteeme more highly of the least droppe of Christ his precious Blood for our saluation, then of the world, if it were offered vnto vs.

Vse 3.

Wee must labour to manifest this our earnest desire and great account of Gods mercy, by vsing all blessed meanes to attaine vnto it: wee must repent, and bewaile our sinnes, leaue and forsake them: Wee must embrace Iesus Christ, by faith, and cry with teares vnto GOD for mercy, *Knocke, Seeke, Aske*: And let vs doe as the men of *Tyrus* and *Sydon*, when *Herod* tooke a pitch against them, and intended to warre against them, they came all with one

Matth. 7. 7. Acts 13. 20

one accord, and beſought *Blaſtus*, the Kings Chamberlaine to haue peace. So let vs go vnto IESVS CHRIST the Peace-maker, deſire him to ſpeake to GOD the Father for vs; ſo that there may bee an euerlaſting peace.

Doct. 2. State of Gods children not alwayes alike

When *Dauid* prayeth that GOD would reſtore vnto him, *The ioy of his ſaluation*, and thoſe ſweet comforts he was wont to feele and finde in God's mercy, and feeling of his loue in CHRIST, we learne that the eſtate of Gods children is not alwayes alike, full of ioy, comfort, and gladneſſe, but ſometimes full of griefe, miſery, cares, and trouble: For the deereſt children of GOD, who are repleniſhed with the greateſt meaſure of ioy and comfort in the feeling and aſſurance of Gods loue in Chriſt; when as the Lord leaues them to fall into ſome ſinne againſt knowledge and conſcience, they ſhall finde, not onely a great decay, but an vtter loſſe of ioy and comfort for the time. Thus it was with *Dauid*, who though he was a man

a man after Gods owne heart, enriched with great blessings, and spirituall mercies, most dearely beloued of God, sanctified in great measure; yet now hauing fallen into these two filthy sinnes of Adultery and Murther, see how hee is perplexed, in great distresse, and trouble of minde: and now the feeling of Gods mercy, and ioy in GODS *S*pirit, seemed to be cleane lost. So it was in *Peter*, and so it is in euery childe of God. Didst thou euer sinne against knowledge and conscience, since thou wast conuerted? thou shalt finde then a wonderfull deadnesse of heart, trouble of minde, and feeling of GODS anger, with the losse of comfort for a time. Luke 23.

Vse 1. Seeing sinnes against knowledge and conscience, wound the *S*oule exceedingly, and depriue vs of the Peace and Comfort, and Ioy of GODS Spirit, and bring terrours, feares, and gripings with them: Let vs, as to auoide all sinne, so especially auoide sinne against knowledge

ledge and conſcience; and labour in all things, in all places, and at all times, to liue and walke ſo vpright with GOD, that thou neuer wound thy conſcience, though thou mighteſt get the greateſt gaine, honour or pleaſure: yet if it bee ſinne and that againſt knowledge and conſcience abhorre it, and commit it not, if thou loueſt thy owne ſoule for if ſinnes of ignorance ſhall not eſcape puniſhment, vnleſſe men repent, much more ſinnes againſt knowledge and conſcience: for theſe prouoke the LORD exceedingly to turne away his fauour from vs drawe downe his iudgements vpon vs, wound our conſciences, depriue vs of the feeling of GODS loue and fauour, bring trouble of mind and a wounded conſcience: Oh then would you enioy this great bleſſing of peace of conſcience, which is a continuall feaſt! would you be loath to looſe the feeling of GODS loue and comfort of GODS Spirit? auoide all ſinne, but eſpecially preſump-

tuou

nous sinnes against knowledge and Conscience, they wound especially and depriue vs of peace of Conscience.

If the Lord doe at any time leaue *Vse 2.*
vs to sinne, euen presumptouous sinnes against knowledge and conscience, which is a fearefull thing: yet let vs not despaire vtterly of Gods mercy, but seeke to renew thee feeling of GODS loue againe, intreate the LORD to restore vnto vs the ioy of his saluation: and wee may obtaine the fauour of GOD againe, and renew the feeling of his loue; let vs renew our Repentance, bewaile our grieuous and haynous sinnes, seeke earnestly for grace and pardon, and giue the LORD no rest at all, till wee finde and feele him, to bee reconciled vnto vs in IESVS CHRIST.

Marke what was the speciall *Doctr. 4.*
thing wherein *Dauid* the holy ser- Pardon of
vant of GOD did reioyce, not in sinne the
Gold or Siluer, nor in pleasures and soundest
small delights, not in lands, and ioy.

liuings, not in Kingdome: but
the ſaluation of GOD, in his loue,
pardon of his ſinnes, and ſaluati
of his ſoule: So as hence wee lea
that there is no true ioy in any oth
thing in the world, but onely in t
Phil.3.8. Luk.10.20. mercy of GOD, and the ſaluation
our ſoules.

And indeede, what other ioy c
there bee, for though the LOR
ſhould giue vs all things which h
hath made, aboundance of t
things of this life; yea, though wi
Dauid wee might commaund a Kin
dome, yet vnleſſe with all we ha
this comfort that wee are at pea
with GOD, and haue our ſinn
pardoned, (alas) they would all pro
vnto vs as *Iobs* friends; *Miſerab*
Comforters: But poore ſoules ma
knowe no other ioy but ſuh as ari
from temporall things, Gold, Silue
&c. wherein they differ not fro
Beaſtes, which haue their delig
as vvell as they, in thoſe thin
vvhich are agreeable to their n
ture.

Seein

Seeing *Dauid* places all his ioy, and ſpirituall reioycing, in the ſaluation of GOD, that is, in the pardon of his ſinnes, in feeling of GODS loue, and in the ſaluation of his ſoule: therefore it ſhewes, that there is no other cauſe of ſound ioy but in this alone; ſo that if we haue this, wee haue cauſe to reioyce and bee glad; but if this be wanting, either wee haue neuer the feeling of Gods loue, nor aſſurance of ſaluation, or elſe haue loſt it: and therefore ſhould vſe all bleſſed meanes to attaine vnto it againe, for we cannot haue one dramme of ſauing comfort and true ioy, but onely in the fauour of God, and the aſſurance of his loue for our ſaluation. *Vſe 1.*

This ſhewes that all the ioy of wicked men in their ſports and paſtimes is no true and ſolide ioy; but a carnall ioy, a ſwiniſh ioy: For how can the heart of that man or woman reioyce, which knowes not whether God loues them or hates them, whether they ſhall be ſaued or damned, *Vſe 2.*

ned, what ioy can they haue? It is madneſſe rather then ioy and mirth *Dauid* ſayth, that wicked men ioy in their *Corne*, *Wine*, *Oyle*, outward Pſal.4.7. and worldly things; but hee deſires the louing countenance of the Lord, his fauour aud graces, which ſhall make him to ioy more then all they in their vanities: And then hee will lye downe in reſt, and peace, and ſafety: whereas the ioy of wicked men, it is gone in a moment, veterly loſt and paſt recouery for euer.

And ſtabliſh me with thy free Spirit.

2 Part of the verſe. THIS ſecond part of the Verſe containes a prayer to the Lord for a new mercy; namely, the bleſſed grace of corroboration; to bee ſtrengthened in Grace and Obedience, and kept from ſinne by the grace and Spirit of GOD in time to come. As if he ſhould haue ſayd, O Lord my God,

God, I doe not onely pray for the pardon of my ſinnes paſt, which are many and great: but I doe humbly intreate thy Maieſty to giue me power, and to ſtrengthen mee againſt the like euills in time to come; for I know my weakneſſe and the wickedneſſe of my heart to bee prone to all ſinne by nature: and if thou ſhouldſt pardon my ſinnes paſt, and not keepe mee from ſinne in time to come, I ſhould eaſily marre all, and runne head-long into all ſinne, and therefore beſeech thy Maieſty ſtabliſh and ſtrengthen mee with grace from thy ſpirit, that I may ſerue and pleaſe thee all my dayes, with a willing and ready heart. *Note.*

Stabliſh mee.

THE Word ſignifies properly, to vnderproppe and ſhore vp ſomething that is weake, declining, and ready to fall.

Hence learne, that euen the beſt of *Doctr.* 5.

Doctr. 5. Man weak being left to himself.

Exo.15.24 Ier.13.23. Psal.78.40 Exod.9.27 Iudg.3.12. Mar.12 45 Heb.6.

Gods children, that haue the greate graces, and be strenthened in faith yet if they bee left vnto themselue alas, they be as weake as water, the bee not able to stand against the le assault and temptation of the diuel This *Dauid* felt and found in him selfe, and confesseth his weakenes and desires the Lord to establish a vphold him, to shore him vp by th grace of his holy Spirit. *Peter*, wh seemed to bee a valiant Champio and defied his enemies, and vowe hee would rather die then deny hi Lord and Maister CHRIST IESV yet being let to himselfe, how fowl did hee fall, and cowardly deny hi three times in one houre, at the voy of a little girle; so all the fals and i firmities of Gods children, thoug neuer so wise as *Salomon*, strong *Sampson*, righteous as *Lot*, holy *Dauid*, doth proue this to bee tru And *Paul* though hee was a bless vessell of mercy, greatly enlightne and sanctified, cries out: *O wretch man that I am*; and feares the gre

Rom.7.24.

corruptio

corruptions of his heart: The childe of GOD may bee compared to a staffe in a mans hand, so long as thou doest stay it and hold it, it will stand vpright, but pull away your hand and downe it will of it selfe: Euen so doe wee stand, while the Lord doe stay vs and vphold vs, but if hee take away his hand and leaue vs, downe we goe: Wee be like a little Infant that is in the Nurses hand, so long as shee holds it, it will goe, and moue, and stand, but if shee pull away her hand it falles, and takes a knocke: As GOD alone is the Author of all grace, and first Fountaine of all mercy: hee alone can turne the heart, worke Faith, Repentance, and Obedience; for it is GOD alone that must giue the second grace, namely corroboration, continuance in grace, or grace to continue in Faith and Obedience.

This confutes the Doctrine of the Papists, which hold that a man hauing grace from GOD to beleeue and repent, can merite at GODS hands grace to continue, that GOD should *Vse 1.*

ex condigno, giue him grace to continue, and that a man being once iust can make himselfe more iust, but *Dauid* doeth heere confesse that all is of God.

Vse 3. This serues to reproue them who trust to much of their owne power and goodnesse, rely vpon their owne wisedome, knowledge, vertue, and strength: When once they get a little knowledge and tast in the VVord, oh they thinke themselues sure and well, they feare no danger, they defie the Diuell: so long as they say their prayers and serue GOD well, they hope GOD will keepe them, and so are secure and careleſse: But of all men these bee in greateſt danger, that leaſt feare danger; looke on *Peter*, hee was neuer more weake then when he thought himselfe
Psal. 30. 6. 1. Cor. 10. 12. most strong: *I saide, I shall neuer bee moued: But thou turnedst away thy face, and I was sore troubled. Pride goes before the fall.*

Vse 2. How should this make euery man to feare himselfe, to suspect his owne weakenes; *Blessed is the man that feares alwayes,*

alwayes, but he that hardeneth his heart shall fall into destruction or euill; where *Salomon* sheweth, that that man that doth feare himselfe and his own weakenesse is happy: but hee that is secure and trusts in himselfe, shall certainely fall into euill. The secure sinner that feares no danger is the greatest sinner: And therfore knowing our own weakenesse, how vnable wee are to stand of our selues, it must make vs relye vpon the Lord, pray vnto him, that he would vphold vs in integrity, faith, obedience and true Repentance; for if *Dauid Peter, &c.* did fall, whether shall we fall, if the Lord doe but a little leaue vs to our selues.

VERSE XIII.

13 *Then shall I teach thy wayes vnto the wicked, and sinners shall be converted vnto thee.*

IN this Verse *Dauid* doth professe vnto the LORD, that if hee shall deale thus graciously

Dauid to his petitions ioynes promises.

ouſly with him to pardon and remit his great and grieuous ſinnes, and to receiue him againe into his loue and fauour, that hee will not be vnmindfull and vnthankfull for ſo great a mercy; but hee will become a Preacher and proclaimer of Gods mercy to others, and labour to turne many to GOD by true Repentance.

Parts of the verſe.

In this Verſe wee haue two parts: Firſt, that promiſe which *Dauid* maketh vnto the Lord, and the duty hee vowes vnto him; namely, *I will teach thy wayes vnto the wicked.* Secondly the iſſue and bleſſed effect; namely this, that by his example many poore ſinners ſhall repent, and come to God for mercy.

Then ſhall I teach.

Senſe.

THat is, after I ſhall finde, and feele thy mercy beſtowed vpon mee, I will, like a veſſell of mercy draw it out to the good of others. *will*, that is, I that haue falien, and ſinne

ſinned ſo grieuouſly, and tranſgreſſed thy commandements, will teach and publiſh how mercifull, good and gracious thou haſt beene to me, and to my ſoule, and will ſpeake out of the ſenſe and feeling of mine owne conſcience.

Thy wayes.

BY the wayes of GOD heere is meant that courſe and manner of dealing which the LORD taketh with ſinners when they doe truely repent; namely, that hee is moſt ready and willing to embrace them, and ſhew mercy vnto them, when they ſhall acknowledge and confeſſe their ſinnes, bewaile them, begge the pardon of them, and ſeeke to him for mercy.

Doctr. 3. The goodnes of God towards our ſelues muſt bee made knowne.

Seeing *Dauid* doth here profeſſe, that if God ſhall deale thus graciouſly with him, that then hee will bee a proclaimer of the ſame mercy to others: Wee learne that it is the duty of

of euery one to ſhew vnto others what GOD hath done for his ſoule; when GOD is good and gracious vnto vs, wee muſt bee ſtill ready to acknowledge the ſame vnto others, thereby to drawe them on likewiſe to a liking of the truth, and to ſeeke for the ſame fauour and grace at Gods hands *Mat.*5.16. *Let your light ſo ſhine before men, that they ſeeing your good workes, may glorifie your Father which is in Heauen* Thus the Spirit of GOD in the Scriptures remembreth the righteouſneſſe of *Noah*, the faith and obedience of *Abraham*, the patience of *Iob*, the chaſtity of *Ioſeph*, the meekeneſſe of *Moſes*. And Chriſt himſelfe doth teſtifie of the graces of GOD that ſhined in *Iohn* Baptiſt, *That hee was a burning and a ſhining light, Iohn 5.* Thus the Apoſtle *Peter* teacheth, 1. *Peter* 2. *Haue your conuerſation honeſt amongſt the Gentiles: that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of viſitation*, 1. *Corinthians* chap. 9. verſe

9. verſe 11, 12. 2. *Corinthians* 8. 1, 2. *Rom.* 4. 12, 23.

Wee learne hence, euer to be ready to make knowue vnto others, what GOD hath done from our ſelues if ſo they may further Religion, or prouoke others to godlineſſe, or bring glory to God. God is not aſhamed of vs to be called our God and to do vs good; let vs then neuer bee aſhamed to acknowledge his loue to vs: for it were a fooliſh modeſty in vs to conceale thoſe things which ſhould be vttered. There was a time indeede when CHRIST would not haue himſelfe, or his workes, knowne; but that was when that knowledge might hinder him and his Preaching. But, *Matth.* 10. 27. hee commanded his Apoſtles to ſpeake that in the light, which hee had told them in darkeneſs: And to Preach that on the houſe toppes, which hee had told them in the eare; For now would CHRIST haue himſelfe publiſhed abroad: and thus wee ſee how to behaue our ſelues in reſpect of GODS gifts, we muſt

Vſe 1.

must not be ashamed to confesse them, but deface them.

Doctr. 2. Thankfulnes required.

Seeing *Dauid* heere professes vnto the Lord, that he will not be vnmindfull and vnthankefull for his mercy shewed vnto him, but will, to the vttermost of his powers, praise GOD for it, and shew his thankfulnesse in drawing others to GOD. Hence we learne, that it is the duty of all the children of GOD, that they should labour with their owne soules, to be thankefull vnto GOD for euery blessing hee bestowes vpon them, to be mindfull of it, to prayse God for it and to shew it in doing good to others: It is all the Lord lookes for at our hands, to acknowledge his loue and kindnesse, to bee thankefull for it; and when we shall be truely thankfull for a benefit receiued; it is an excellent meanes to mooue the Lord to bestow a new blessing vpon vs: as we see, if a poore man shall receiue a small fauour at our hands, and shall be thankfull for it: wee will say he is worthy to haue a good turne, it

Phil 4 4
Ex. 18. 20.

we

well bestowed, I see hee is thankefull for it: So when the Lord bestoweth a benefit vpon a man, and see he is thankfull for it, and speakes of it to the honour of God, the Lord is moued therby to bestow another: but hee that is vnthankefull for the old, is not worthy to receiue a new. Ps. 126. 1. Gan. 14. 19 Psal. 32. 12. Psal. 33. 1.

Hast thou a receined any speciall fauour, blessing, or benefit of God, know it is thy duty to be thankefull for it, to acknowledge it, to speake of it, and to praise God for it. *Reioyce yee righteous in the Lord, for it becomes vpright men to be thankefull.* It is a comely and most fit thing; and *Dauid* cals vpon his soule oft times to performe this duty; *Praise thou the Lord, O my soule, and all that is within me praise his holy name: praise thou the Lord, O my soule, and forget not all his benefits.* *Vse* 1. Psal. 33. 1. Psal. 103. 2.

And aboue all other mercies, let vs blesse GOD for his loue in Christ, for the pardon of our sinnes, as *Dauid* doth heere, and *Psalme* 103. *Forget not all his benefits, who gaue thee pardon of thy sinnes: and forgaue thee*

all

all thine iniquities : And therefore let vs remember this duety, and thinke more ſeriouſly of GODS bleſſings and benefits beſtowed vpon vs: the greatneſſe of them, and number, and continuance of them; and ſo labour in ſome meaſure, to bee thankefull vnto GOD; and eſpecially for the pardon of our ſinnes in CHRIST IESVS: And withall, let vs ſhew it in doing what good we can vnto others.

Vſe 1. Let vs ſhunne that foule ſinne of vnthankefulneſſe, to forget GODS bleſſings, and paſſe ouer his mercies: let vs not bee like the nine Leapers vvho not one of them returned to praiſe GOD; onely the poore Samaritan, finding himſelfe clenſed, came to bleſſe GOD for it: So let vs take heede that wee bee not found in the number, who forget GODS fauours: the LORD hath beene good vnto vs, waſhed and cleanſed our ſoules in CHRISTS blood; let vs returne vnto GOD, let vs confeſſe it to his glory; and with *Dauid* c

n our ſoules not to forget the bene-
tes.

It is a note of an vnthankefull heart
o obtaine a benefite, and not to ac-
nowledge is; praiſe is comely, and
ell becommeth the Saints of God:
he want whereof taketh away the
omfort and ſweete fruite of GODS
leſſing from vs. It is a great offence
o bee vnthankefull vnto men, but
re greater to God, in whom wee
e, mooue, and haue our being. And
erefore let vs learne, that whenſo-
er wee haue obtained any fauour or
eſſing at GODS hands, be it con-
ming this life, or the life to come.
t vs returne the calues of our lippes
o him; and let vs neuer ſhewe
r ſelues more ready to aske, Then
e are willing to praiſe the Lord when
e hath graunted the requeſtes of our
ppes.

It is a ſpeciall fruite of Faith and
e Repentance, to conuey grace vn-
others, to ſhew what GOD hath
e for our ſoules, and to drawe
e the bleſſings which GOD hath

Doctr. 3. Fruite of Faith to ſeeke the good of others.

beſtowed vpon vs, to the good a
benefite of others. The Prophet *D*
uid calleth all men vnto him, a
maketh his ſpeech; *Come* (ſaith h
Pſa.66.16. *I will ſhew you what GOD hath d*
for my ſoule: and the Elect are c
led veſſels of Mercy, becauſe they h
ing themſelues filled with the m
cy of GOD, they ſhould draw o
the ſame, as good liquor, for t
comfort of others. Saint *Paul* ſai
Pſal 116. *God had mercy on him, that he m*
Galat.?. *ſhewe mercy vnto others.* The child
2.Cor 1.4. God is not like vnto churliſh *Nab*
Eſa. 38.19. to ſay: *Euery man for himſelfe*, a
Luk.22.23. keepe all for themſelues; but t
bee pittifull and bountifull; yea, a
(to their power) helpefull vnto
thers.

Vſe 1. This may ſerue to comfort th
who haue beene carefull for the p
formance of this duety, that ha
beene carefull to make others par
kers of the ſame comforts they h
reaped themſelues. It is a bleſ
thing indeed when men haue end
noured to their power to bene
othe

others, to exhort them, to admonish them, to comfort them, and in all things to haue sought their good. O what a wonderfull consolation and comfort shall this bee vnto vs when we leaue this World, and goe the way of all flesh, to remember wee haue sought the good of others, *Dan. 12. vers. 3. They that turne many to righteousnesse shall shine as the Starres in the firmament, Luke 12. vers. 42. Blessed is that seruant whenhis Master commeth shall finde so doing:* We shall finde more comfort of heart, and ioy of conscience, when wee depart this life, that wee haue beene faithfull in that little committed to our trust, and made others partakers of it, then if wee had great abundance of earthly blessings.

This may serue to reproue that common conceite in mens mindes, that so long as they doe well themselues, they needе not care how others doe, whether they sinke or swimme; and therefore they keepe all to themselues, neuer seeke to be- *Vse 2.*

nefite others, like a couetous and foo-
liſh *Nabal*, parts not with a bit to
Dauid: So theſe keepe all for them-
ſelues, by no meanes ſeeke to draw
out the graces of GOD for the good
of others. But it is impoſſible for
any Chriſtian man or woman, who
hath taſted truely of the mercy of
God for his comfort, and the work
of grace, but hee muſt communicate
the ſame to the good of others; and
indeede they are neuer ſo profita-
ble as then: As wee ſee ſpices though
neuer ſo ſweete, are not profitable
vntill they bee rubbed and chafed.
And therefore let vs remember to
practiſe this duety to helpe others
and to teach them, and communicate
Eſa. 38. 19 our knowledge, comfort, experi-
ence, and iudgement euen to the good
of others.

Doct. 4. What doctrines Miniſters ought to teach.

When *Dauid* ſayth hee will teach
not his owne wayes, but GODS
namely, how the Lord dealeth with
penitent ſinners, wee learne what
is that the Miniſters of the Word
ought eſpecially teach to poore ſin-
ners

ners; namely, *The wayes of GOD*, that is, how God deales with poore sinners; namely, that hee is most willing to embrace them, and to pardon their sinnes, if they will vnfeinedly repent. Christ was exceeding plentifull in this kinde of teaching, howsoeuer hee did sometimes pronounce iudgements to impenitent sinners, yet it was his vsuall course to Preach GODS infinite mercy to all such as would repent, to inuite them, perswade and allure them to turne to God. Mat. 11.28 Rom. 12.1. 2.Cor.5. 18,19.

Well then, this may direct all such as the LORD hath called to Preach his Word, to take this course; that howsoeuer they may and must pronounce GODS iudgements against impenitent sinners, yet they must Preach Gods infinite mercy in Christ to all that will repent; and shew how ready the LORD is to shew mercy, to them that confesse and acknowledge their sinnes, bee weary of them, and desire pardon: For sure it is, that if there bee any sparke of *Vse 1.*

Reuel 3. Luke 15.

grace in mens hearts, when they shall heare of GODS aboundant mercy in CHRIST, that the Lord standeth at the doore and knocke, that the LORD is like the Father of the Prodigall childe, will meete vs in the mid-way. It must needes, if there be not a heart of steele, make our bowels erne, and for shame to seeke vnto the Lord.

And it was *Pauls* manner to entreate men that they would bee reconciled to GOD, to beseech them in his name, with loue and kindnesse, with teares and prayers, to pray them, to entreate them. to beseech his hearers: And wee shall finde, that churlish, rough, and harsh dealing, great words, and thundering speeches, be not alwayes the best to winne mens soules: But when wee shall with a milde and louing spirit intreate men, and beseech them to repent and turne to GOD, it must needs affect them.

It must stirre the hearers vp to a most carefull and attentiue hearing and

and listening to the word of GOD. For a man cannot knowe the wayes of God by nature: No, by nature wee conceiue of God as a terrible Iudge, and angry God, and flye from him as *Adam* did: and therefore wee had neede to haue the word of God taught vnto vs, and bee instructed in the wayes of God, how the LORD GOD hath shewed mercy vnto great sinners, and will to vs, if wee can repent, and seeke vnto him. For the Lord must draw vs by his mercy, else wee cannot come at him.

To the wicked and sinners shall bee conuerted vnto thee.

THat is, impenitent sinners, that liue in sinne, vvithout Repentance. Hence marke who had need to bee taught in the wayes of God: namely, poore sinners, that liue and lie in sinne, euen the lost sheepe of the house of Israel; such as sit in darke-

Doctr. 5. Ignorant are to be taught the wayes of God.

neſſe, and in the ſhadow of death ſuch as neuer heard of God, of Faith, Repentance, &c. Such poore ſoules had neede to bee taught the wayes of God.

Vſe 1. This may admoniſh all thoſe, that be ſet ouer Gods people, Magiſtrates and ſuch as haue power in their hands to prouide that ſuch poore ignorant people as want the meanes, may be taught the wayes of GOD. For as St. Rom.10.14 *Paul* ſaith, *How ſhall they call on him, on whom they haue not beleeued? How ſhall they beleeue on him, of whom they haue not heard? How ſhall they heare* Pro.29.18. *without a Preacher?* And, *where Prophecying failes, the people periſh.* Mark 14. And it is ſaid of our Sauiour Chriſt, that when hee ſaw the people, as poore ſheepe, hauing no ſhepheard, hee had compaſſion on them, and his bowels erned towards them. Oh that the bowels of all ſuch as haue charge to looke vnto it, might erne for the poore ſoules of the land, to prouide for them the bread of life.

Vſe 2. The cauſe why men liue in ſinne, bee

bee ſo vile, wicked, and vncleane, s, becauſe they bee not taught the word and wayes of GOD: it could not bee if they were taught and inſtructed, that they ſhould bee ſo vile nd wicked, ſo ignorant, prophane, religious, and ſuperſtitious: But here viſions faile, the people muſt needs periſh.

And therefore thoſe that ſeeke to ake away Teaching and Preaching of the Word of GOD, of what ſpiits are they? *Dauid* hee thinkes it he onely way to bring men to God, o conuert poore ſinners; and therefore to take it away, to roote out the Miniſtery of the Word, and meanes of ſaluation, what is it elſe but to aſt away the ſoules of the people? o famiſh them, to pine them, and ſtarue them. And therefore let vs ray to GOD with CHRIST, ar the Lord of the Harueſt would nd foorth Labourers into his Harueſt. Math. 9.

The ſecond part of the verſe ſhewes e fruite of this duety, that *Dauid* will

2 Part of the Verſe.

will performe: namely, that heereby, by his doctrine, and by his example, many a poore sinner shall be conuerted vnto God.

Doctr. 6. Conuersion of a sinner is Gods worke.

In that *Dauid* heere promiseth to himselfe this vse and fruite, that hee shall bee by his Preaching and example, a meanes to bring others to GOD. Hence wee may learne a gracious comfort for all godly Ministers of the Word, who labour both by life and doctrine to winne others; that if they shall bee painefull in teaching and carefull to liue a godly life, they shall certainely finde the blessing of GOD vpon their labours, to the conuerting of sinners, and sauing of soules. *If I had sent these Prophets and if they had stood in my counsell, and declared my wayes vnto my people, then they should haue turned them from their euill wayes, and from the wickednesse of their inuentions.* Ier. 23. 22.

Where the Lord shewes that all such as bee the true Prophets of God stand in his stead, teach his wayes they shall see the blessing of GOD

vpo

upon their labours: And the cause why men convert not soules, is, because they were never sent of GOD, and doe not teach Gods wayes, and stand not in his steed: or else because, though they teach the truth, yet their liues bee vile and wicked; they plucke downe with one hand, that they build with the other, and destroy that in life, which they teach in doctrine.

Hence marke the reason why so many great and learned men, of excellent gifts, wit, and learning, do not convert many soules vnto God: because, they either teach not Gods wayes, but their owne wayes, their wit, eloquence, and deuices; or else, though they teach well, yet they liue ill, and so cause their doctrine to be lesse regarded, and weaken the power of it by their sinnefull life: And it pleases GOD in his great mercy to vse the labours of his poore seruants, who dare not speake their owne word, nor seeke themselues, but Gods word, in plaine euidence

Vse 1.

and

and simplicity, and liue according to their teaching, the Lord doth blesse their labours for the conuersion of sinners, and sauing of poore soules.

Vse 2. It might admonish all those, who either teach their owne waies by painted eloquence, toyes, or tales, or else though they teach the truth, that they ioyne with it a godly life, else they may long enough ere they doe any good; and if they would conuert sinners, let them first be conuerted, *When thou art conuerted strengthen thy brethren*; Luke 22. And let no such careless Ministers wonder that Gods giues no blessing to their labours, seeing they fail either in teaching Gods wayes truely and plainely, or else, in life they liue wickedly and offensiue.

VERS

VERSE XIIII.

14 *Deliuer me from blood, O God, the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

IN this Verſe, yet once againe, *Dauid* returnes to intreate for mercy and fauor at the hands of God. that he would pardon his great and grieuous ſinnes, yea his bloody ſinne: and that GOD would in mercy deliuer him from that puniſhment which was due vnto him for the ſame, for he intreates the Lord to deliuer him from blood, that is, his haynous and capitall ſinne of murder, and ſhedding that innocent blood of *Vrias* his faithfull ſeruant, and many others with him, ſo alſo the puniſhment due vnto it.

Dauid cannot ſatiſfie himſelfe in ſeeking mercy for his ſinnes.

2. Sam. 11.

This Verſe containes two parts, firſt, a requeſt with great earneſt-

Part of the Verſe.

neſſe

neſſe to GOD for deliuerance from his grieuous ſinne, *Deliuer me from blood.* Secondly, reaſon to moue the LORD thereunto; namely, taken from the glory of GOD, which hee will ſhewe forth: *And my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

In the petition, firſt marke what is the requeſt; namely, that GOD would deliuer him from blood: that is, a moſt cruell and bloody ſinne of ſhedding the innocent blood of many of his Subiects. Secondly, the manner of his requeſt, *O God, thou art the God of my ſaluation*, that hee prayes to God now with faith, aſſuring himſelfe, that vpon his Repentance God was now reconciled vpon him: and though he had ſinned grieuouſly, yet not cleane fallen from grace; but ſo, as ſtill he could call God, his God, and the God of his ſaluation.

Deliuer

Deliuer mee from Blood.

THat is, from the punishment which is due vnto mee, for shedding the innocent blood of *Vrias* and the rest, which were slaine with him.

Doctr. 1. The haynousnesse of the sin of murder.

Wee must obserue that which hath beene taught before; namely, that *Dauid* prayed often and earnestly vnto God for the pardon of his sinnes, hee could not at one or two petitions obtaine it, but is faine to pray againe, and againe for pardon. Hence wee learne that Murther and shedding of Innocent blood is a most horrible sinne; and hee that is guilty of blood it will wound his conscience, it will make him to quake and tremble at Gods vengeance, which pursues him, vnlesse hee repent, as in *Caine*, after he had slaine his brother, and the Lord had brought him to a sight of his cruell murther, he cries out, that his sinne is greater then could bee forgiuen, and that euery one that meetes him Gen. 4.

him would kill him, such is the conscience guilty of murther, it can finde no rest, no ease, in company, or alone, in any thing, but torments of conscience till GOD giue grace to repent.

Neither may wee thinke that this guilt and terrour of conscience commeth through the guiltinesse of the Lawe, shame of the world, or feare of punishment; For let a sinner haue securitie giuen him from all Law, and freedome from all punishment, yet a Murderer should neuer bee quiet, his conscience would euer trouble and torment him, yea and follow him vp and downe in all places and open his owne mouth to bewray himselfe. Thus is GODS iudgements vpon them that should feare all things, who will not feare him that made all things. If a man had all the pleasures that heart could desire, yet can they giue no true comfort and contentment when the conscience is guiltie of horrible sinnes: And albeit for a time the conscience

science of carnall men that neuer truely repented of their sinnes, seemeth to bee at rest, yet it is a wilde and sauage beast, which lying asleepe seemeth tame and gentle, but being raised and rouſed vp flyeth in a mans face. *Gen.42.11.*

Seeing murther and ſhedding of innocent blood is ſo horrible a ſinne, ſo odious and execrable, ſo fearefull and damnable, how ſhould it make all men ſhunne it, and be afraid of it, neuer to imbrue their hands into the blood of any man, for blood will haue blood: *Who ſo ſheddeth mans blood, by man his blood bee ſhed, for in the Image of God made he him.* *Vſe 1.* Gen.9.6.

And this was one ſpeciall thing which mooued *Dauid* to intreate the Lord, not oneiy to pardon his bloody ſinne of killing *Vriah*, but alſo that hee would not puniſh him, and bring his vengeance vpon him, and his children after him, for ſhedding of his blood. Well then, abhorre this fearefull ſinne of Murther, for blood will haue blood, and will cry

for vengeance to Heauen. And hee
vvee are to bewayle our ſinneful
times, that ſhedding of blood
not puniſhed more ſeuerely: wi
full Murther is winked at, and mad
Ier. 23. 10. but a money matter; *Yea* (ſaith th
Hoſ. 4. *Lord*) *becauſe of oathes the land ſh*
mourne; ſo for Murther it ſha
mourne, Well; let vs beware of th
foule ſinne of murther, and ſhunne a
occaſions that tend to it, as hatre
deſire of reuenge, quarrelling, figh
ting, &c.

Vſe 2. If it bee ſo heynous and horrib
a ſinne to ſhed the blood of the bod
and to kill the body: if murderin
of the body bee ſo heynous, wh
ſhall become of ſoule murtherer
that ſhed the blood of poore ſoule
It is tenne thouſand times more gri
uous, as the ſoule is farre more wor
then the body: and if he ſhall perif
and is worthy to die that murders t
body; how much more is hee worth
to die, that ſheds the blood, not
Ezech. 3. one, but of many a poore ſoule? An
ſuch bee all theſe, which either tea

not the word of GOD at all, or teach it negligently, they be ſoule-murderers, and ſhall giue a fearefull account for it one day.

We ſee that no man, though neuer ſo great, can go free from Gods iudgement for murther; *Dauid* was a great King, a man that was aboue all mens Lawes, yet the conſcience of his ſinne accuſed him, and hee could haue no reſt till hee had got the pardon of it: So as wee ſee the great force of mans conſcience, though hee could eſcape all the iudgements of men, yet conſcience will accuſe till God doe cleare him: And this wee may ſee in many men, who being guilty of his ſinne, though they haue by money or friends got pardon and freedome by the Law of man, yet if GOD touch them for it; they can neuer haue peace, till they haue bewailed this ſinne, and got the pardon from GOD: but ſome of them euen pine and languiſh away, and neuer looke vp all their dayes, ſuch is the conſcience of murther and ſhedding innocent

Vſe 3.

Eſa. 66. 24. Mar. 9. 44. Pſal. 39. 3, 4, 5, 7.

blood, that hee may flie a thouſand miles, he may be a great man, a king, that no man dare call him to accompt, yet hee carries that in his boſome which will dogge him, and purſue him, neither ſhall hee finde reſt, till hee haue repented, and be reconciled to GOD by the blood of Ieſus Chriſt.

Doctr. 2. God hath mercy for ſuch as ſeeke mercy.

Heere is matter of comfort for ſuch as haue beene great and grieuous ſinners, notorious wicked liuers, that if they can repent, be humbled, bewaile their ſinnes, begge pardon, the LORD will ſhew them mercy: *Dauid* here found fauour for the pardon of his bloody ſinnes, Adultery, and Murther, vpon his true Repentance: So *Peter* for his grieuous and haynous ſinne, and *Mary Magdalene*, out of whom went ſeuen deuils, was ſaued; *Lot* though he committed inceſt with his owne daughters, yet found fauour at Gods hands, ſo as wee ſee great ſinners, if they can repent, ſhall finde great mercy.

Luke 8.2.

This

This is warranted from the Lords owne mouth, *Esay* 1. 18. *Though your sinnes were as crimson, they shall be made as white as snow, though they were red like scarlet, they shall bee as wooll*: And againe, *Esay* the forty foure chapter, and two and twentieth verse, *I haue put away thy transgressions like a cloud, and thy sinnes as a mist. Esay* 33. 24. and *Esay* 43. 25. *Ier.* 31. 31.

Let euery one of vs listen to this doctrine; hast thou beene a notorious wicked liuer, a miserable sinner, a common drunkard, a filthy liuer, a most vile and notorious blasphemer, a theefe, or robber? Hast thou hated and persecuted GODS Ministers, and his deare children, and contemned the blessed Gospell of IESVS CHRIST? Well, loe if thou canst truely repent, confesse thy grieuous sinne, bewaile it, cry to God for mercy and pardon of it, the LORD will shewe thee mercy; so as no sinne, though neuer so great, can seuer thee and cut thee off from mercy, if thou

Vse 1.

Esay 1. 16. 18.

haſt grace to repent, and begge the pardon of it: And therefore though thy ſinnes haue beene many and great, adultery, murther, &c. take heed thou deſpaireſt not with *Caine*, to ſay, *My ſinne is greater then can be forgiuen:* but repent with *Dauid*, and God will pardon it.

Vſe 2. Let no man preſume heereunto to ſinne, becauſe GOD will pardon great ſinnes: For as it is true that GOD will pardon great ſinnes, when men repent truely of them, ſo without Repentance, there is no pardon of the leaſt ſinne; and if thou ſhalt wittingly and willingly ruſh into great ſinnes, it is a great doubt that thou ſhalt neuer, or hardly get out of them. He that ſinnes becauſe GOD is mercifull, doth abuſe his mercy, and then his mercy ſhall be turned into iudgement: GODS mercy ſhould lead vs to Repentance, and not make vs bold to ſinne. Rom. 2. 4.

Doctr. 3. The punishment

Seeing *Dauid* prayes and intreates the LORD, not onely to deliuer him from ſinne, but alſo from the puniſh-

ment

ment due to his ſinne, that curſe of GOD which was due to his grieuous ſinnes of Adultery and Murther: as the Prophet told him, becauſe hee had done this euill, *The ſword ſhould neuer depart from his houſe, and his owne Sonnes ſhould defile his Wiues.* We learne in regard of GODS feareſull iudgements, plagues, and puniſhments that attend and vvaite vpon ſinne, to bee affraide to commit ſinne againſt GOD, for ſure it is, that the curſe followes ſinne, and as ſinne growes, ſo growes the curſe, For the LORD is a iuſt GOD, and muſt needes puniſh the tranſgreſſours of his Law: And although hee take not his louing kindneſſe from them, neither ſuffer his trueth to faile, yet hee vvill viſite their tranſgreſſions with the rod, and their ſinnes with ſcourges, as wee may ſee heere by the example of *Dauid*, of the people of Iſrael, *Iudges* the fourth chapter, the firſt and ſecond verſes: of *Miriam. Num.* 12. of *Salomon, Aſa, Iehoſaphat, Ioſiah, Hezekiah, &c.* If

of ſinne ſhould terrifie vs from ſinning. 1. Sam. 12.

then wee breake his Statutes and keepe not his Commaundements when hee ſearcheth with lights and findeth out our ſinnes, wee muſt with *Achan* giue the glory to GOD and make confeſſion vnto him; wee muſt pronounce righteouſneſſe to belong vnto him, and vnto our ſelues open ſhame and confuſion of face for ever.

Vſe 1. VVell then, let vs remember this: if wee ſinne, certainely the LORD will plague vs, and puniſh vs, either in our body or ſoule, goods, or good name, wife or children, the Lord will finde vs out, wee cannot eſcape his iudgement, vvee cannot hide our ſinnes from him: if men could bee perſwaded of this, oh! they would bee affraide to lie in ſinne, if they thought GOD were a iuſt GOD to puniſh them and plague them for their ſinnes: how dareſt thou ſinne if thou couldeſt bee perſwaded of this, that GOD will certainely plague thee? Indeede the mercy of God ſhould make vs loath to ſinne but

but if that will not, yet let his iuſtice terrifie and fright all ſecure and careleſſe ſinners.

Let no man ſooth himſelfe, to thinke hee ſhall eſcape. If any man heare the curſes of GODS Law againſt ſinne, and ſhall bleſſe himſelfe in his heart, ſaying, I ſhall haue peace although I walke after the ſtubbornneſſe of my heart, then the LORD will not bee mercifull to that man, but the wrath of the LORD, and his iealouſie ſhall ſmoake againſt him, and hee ſhall bring vpon him euery curſe written in this Law to root him cleane out; *I will viſite thoſe that bee frozen in their dregges, and ſay in their hearts, God will neither do good nor euill,* and if neither the mercy of God will moue vs, nor his iudgements make vs afraid to commit ſinne, our caſe is fearfull and damnable. *Vſe 2.* Leu. 26. 14. *Note.*

Laſtly, ſeeing GOD chaſteneth his owne children, when they offend: then it muſt needes follow, that the wicked, which are none of his, ſhall not eſcape his reuenging hand: If *Vſe 3.*

the

the Lord be ſo ſeuere againſt ſinne and ſinners, that hee will not ſpare, no not the ſinnes that falles to his owne deare children, beeing of his owne houſe-hold, and Citizens of his owne Kingdome, and the members of his owne body; if the LORD doe deale ſo ſharpely with theſe, Oh how heauy will hee lay his iudgements vpon the wicked? 1. *Pet.* 4.17. 18. *The time is come, that iudgement muſt beginne at the houſe of GOD: If it firſt begin with vs, what ſhall bee the end of them, which obey not the Goſpell of GOD? And if the Righteous ſcarcely bee ſaued, where ſhall the wicked and ſinner appeare?* But GOD correcteth the godly in mercy, the wicked in wrath; The one as a louing Father, the other as a iuſt Iudge. O that all wicked and vngodly men would lay this to heart, and knowe that aſſured iudgement is reſerued for them at the great day of the LORDS generall Aſſiſes, when they ſhall, will they, nill they, p'eade guilty at GODS Barre, where the Regiſter Booke of all their actions,

ſhall

ſhall be brought forth, and they ſhall receiue according to their workes.

In that *Dauid* ſpeakes in the plurall number, *Deliuer me from Blood*, that my moſt haynous, horrible, and cruell ſinne: hee doth not mince it or leſſen it, but lets it out in his colours, a bloody ſinne, a monſtrous ſinne; therefore in true Repentance and confeſſion of our ſinnes, wee muſt labour to aggrauate them to the full, to ſet them out, to make them appeare as vile and filthy as we can: For thereby we ſhew our griefe and hatred for them.

Doctr. 4. True note of a penitent, to aggrauate his ſinne.

This condemneth moſt men, who when they are told of their ſinnes, doe ſeeke to leſſen and excuſe them, to make them little ſinnes, or no ſinnes, if they could well; it is a ſigne of a naughty heart, as we ſee in *Saul*, who would not confeſſe his ſinne, but excuſed it, it ſhewes men are not humbled nor grieued, haue no hatred of it: But if we do truely ſee the loathſomeneſſe of ſinne; Oh wee would aggrauate it, yea ſpeake as bad as we

Vſe. 1

2. Sam. 15.

wee can of it, and not excuſe it in any caſe: the ſecond thing in the petition is the manner of it; namely, that he doth pray in faith and affiance of GODS mercy, for he prayes vnto GOD and deſcribes him to bee the God of his ſaluation, becauſe hee put all his affiance in Gods mercy for ſaluation, and acknowledgeth it to be the gift of God.

Doctr. 5. Faith required in prayer.

In that *Dauid* thus prayeth for the pardon of his ſinnes, with faith and affiance. We learne, that if we deſire to obtaine our requeſts, wee muſt pray to God with faith, and affiance in Gods mercy: for at the ſame time that God toucheth a poore ſinner to mourne for his ſinnes, and to repent, he giues him faith to pray to GOD, with affiance for pardon and ſaluation: So then wee ſee whatſoeuer wee aske at Gods hands wee muſt aske in faith; *If any lacke wiſedome, let him aske in faith and wauer not, for he that wauers, can haue no hope to obtaine at Gods hand.*

Iam 1. 6. Heb 11. 6.

Whoſoeuer doubteth whether God

GOD will grant his requests, or not, can neuer pray for any thing earnestly and effectually. This our Sauiour teacheth, *Mar.* 11. 24. *Whatsoeuer yee desire when yee pray, Beleeue that yee shall haue it, and it shall bee done vnto you.* And none can haue this assurance, that God is ready to heare them and to grant their requests, but onely the faithfull, who haue first this assurance, that their sinnes are pardoned, and that they are reconciled vnto GOD in Christ Iesus.

How should this moue vs all to labour to get sauing faith, that so wee might pray in faith, and obtaine our requests, pardon of sinnes, wisedome, the gifts of GODS Spirit, &c For he that comes in vnbeleefe, can looke for no mercy at GODS hands: And therefore the prayer of many vnbeleeuers, ignorant soules (alas) they bee but babblings, and can doe no good: Oh then let vs labour to bee able to say; My GOD, giue me this or that. *Vse* 1.

This much teach vs to moderate our *Vse* 2.

our desires, and take heede wee aske not any thing that is not warranted by the word, for vnlesse it be warranted by the word, wee cannot haue any assurance hee will heare vs: for there is no faith without the word and therefore when wee shall aske things at our lust and pleasure, it is iust with Almighty God not to heare vs.

Doctr. 6. Praise of our saluation properly belongs to God. Ro. 6. vlt.

When *Dauid* cals the Lord, *My God*, and *the God of my saluation*. He acknowledgeth that saluation, pardon of his sinnes, life, and all good things come from GOD, and are his gracious gifts in Christ.

It is hee who at the first gaue vs life, when wee were starke dead in trespasses and sinnes. It is hee againe that keepes our soules in life: If we fall, hee rayseth vs vp: when we wander, he re-calleth vs from iudgements past, present, and to come hee hath doth, and will deliuer vs; that he may well be called, *The God of our saluation.*

Vse 1. Let vs then acknowledge this

that all the good things wee enioy, the fauour of GOD, pardon of our ſinnes, iuſtification, ſanctification, redemption, &c. all theſe are the free mercy and gfits of GOD in Chriſt, and then wee ſhall learne to depend on GOD for the comfort of this life: for we know GOD hath giuen vs Chriſt, and deliuered vs from ſinne, death, and Hell: how then can hee denye vs the leſſer things for this life? Rom.8.32.

Seeing ſaluation is the gift of God, wee ſee that the Doctrine of the Papiſts is erronious, who teach men, that they may merite ſaluation and mercy at Gods hand, pardon of ſinne, ſaluation and life eternall: *Dauid* acknowledgeth it to bee the free gift of God: and therefore let vs abhorre their doctrine, and our goodneſſe or worthineſſe, and acknowledge that all wee may enioy for ſaluation it is the free and vndeſerued fauour of GOD in Chriſt Ieſus. *Vſe 2.* Rom. 6. Dan. 9. Iob 42.6. Epheſ.2.

Dauid hee felt now the heauy weight of Gods anger which preſſed him

him downe exceedingly, and brake his heart; yet withall, hee felt the mercy of GOD, which made him bold to goe to GOD for pardon, so that hee could call him, my GOD. Wherein wee may note the difference of GODS children from Infidels that haue no faith: the child of GOD although hee bee touched at the quicke, with the feeling of GODS displeasure, yet he can by faith goe to his Father, and make his moane vnto him: But a wicked man that hath no faith in CHRIST, he conceiueth nothing but GODS anger and iudgement, and therefore flies from him, and cannot giue one rap at Gods mercy seate, cannot for his life cry, *My God*, and *my Father*: but is faine to runne from God, and so in time, to dispaire, as *Cain* and *Iudas*.

Note.

And my tongue shall sing of thy righteousnesse.

THese wordes containe in them the reason of his requests; as if he should

should say: If thou shalt, O LORD, pardon my sinne, and in mercy deliuer mee from the curse and punishment due to mee for them, my tongue shall bee a Preacher and publisher of thy mercy vnto others; *And my tongue shall sing of thy righteousnesse*; By righteousnesse is not meant heere, the iustice of God, whereby hee takes vengeance for sinne: but by righteousnesse is meant the mercifull dealing of GOD in keeping promise with all repentant sinners in pardoning and remitting their sins, and receiuing them to mercy.

It is impossible for any man or woman, who haue truely tasted of GODS mercy in Christ for life and saluation, to keepe it in as it shall not breake foorth and appeare: but hee that hath his heart affected with GODS mercy in CHRIST, it will vntie his tongue to speake of it, and to praise GOD for it. As it is not possible to keepe fire, so close, it will smoke and flame in time: So the feeling of GODS loue cannot but breake

Doctr. 7. Gods mercies must vntie our tongues to praise him Luke 22. 1. Cho. 19. Acts 11. 18. 1. Thess. 2. 19.

out and appeare to the good of o
thers.

Well, by the rule of this doctrine
wee may see that very few haue the
hearts affected with the mercy o
God in Christ, because they seldom
or neuer take occasion to speake of i
and to praise God for it. The poo
Luk. 17. Leader finding himselfe to bee clean
sed, came to praise God for it: an
Naaman would giue *Elisha* a reward
but our hearts haue no comfort in it
therefore wee open not our hearts t
praise God.

And my tongue.

MArke how *Dauid* speakes, th
as in heart hee will blesse God
so in words he will praise him.

Of all the parts of mans body, th
tongue serueth to honour GOD
and to praise him: that serueth to m
fold the trueth of GOD, to bles
him, to praise him, and to instruc
Iames 3. others.

Wel

Well, seeing that God hath of all members of the body, ordained the tongue to bee that member whereby we shall honour and praise him; let vs gouerne our tongue so, as it may serue to open his will, to prayse and blesse him, to speake of his wounderous workes: let vs vse it well in prayer, in speaking of Gods mercy and iudgement, to instruct others: and in any case let vs set a watch before our mouthes, that we sinne not in speeches; *If any man sinne not in his tongue, he is a perfect man.* Iames 3.

Of thy Righteousnesse.

HE cals GODS faithfulnes and truth in keeping promise to repentant sinners; *His Righteousnesse:* wherein note a wounderfull comfort to all Repentant sinners, that GOD toucheth hee should be vniust, and vnrighteous, if he should not giue them mercy and pardon when they repent: seeing hee hath tied himselfe by

Doct. 8. Gods righteousnesse what.

Note.

by his promise: so as if he should not shew them mercy, he should be vniust, and deny himselfe, and be no God.

Vse. Well then, let this prouoke euery man to repent, and turne to GOD: for if thou doest bewaile thy sinnes, and begge pardon, thou maist challenge it at GODS hands, vrge him with his promise, and he can no more deny thee mercy, then hee can deny himselfe: for he should not pardon Repentant sinners. And this me thinks should bee a wonderfull inducement to moue all sinners to repent, seeing the Lord is true of his word, and can not deny thee mercy, vnlesse he should deny himselfe, and so be vniust, which is impossible: for hee is true of his word.

VERSE XV.

15 *Open thou my lips, O Lord, and my mouth shall shew forth thy praise.*

D

DAVID hauing sundry times prayed, and preferred many requests to GOD for grace and mercy for pardon of his sinnes; in the 13. and 14. verses hee vseth a reason, drawne from his thankfulnesse, which he will shew vnto GOD, in labouring to set forth his glory, in being a faithfull and zealous Preacher of Gods mercy vnto others, to draw them to God.

But heere in this Verse, *Dauid* finding and feeling his mouth, as it were, stopped, and his lips tied vp, by reason of his sinnes, and the feeling of Gods anger, entreateth him to open his lips againe, and to giue him matter of praise and and thanke-giuing.

Open thou my lippes.

AS if hee should say, O Lord I confesse that my sinnes, and the great griefe I haue conceiued for them, Sence of the words.

them, by the sense and feeling of thy displeasure, hath stopped my mouth, so as I am not able to preach thy mercy, and to prayse thee as I desire: now then I beseech the Lord, to take from mee that sorrow and extremity of griefe, pardoning my sinnes, and receiuing me into fauour, that I may haue matter ministred vnto mee to praise thy Name for the pardon of my sinnes, deliuer me from thy wrath, and eternall damnation.

Doctr. 1. Sin takes away the vse of the tong, that man cannot speake as hee should.

So long as the conscience doth accuse for sinne, and men are not assured of Gods loue in Christ, poore soules, they cannot so much as once open their mouthes, and moue their tongues and lippes to prayse GOD with any sound comfort: For how can a condemned man doe this, that can finde nothing, but hell in his conscience, and trouble of minde? No: the sinne, and griefe for sinne, and feare of Gods wrath will stop the mouth. Let any man take triall of his own heart, and hee shall finde this true by his owne experience, that the guilti-

nesse

neſſe of ſinne, and accuſation of conſcience for feare of Gods anger, will ſtop a mans mouth, ſo as hee ſhall not bee able to open his mouth with comfort to praiſe God.

Yea, although a man bee elected, called and ſanctified the deare child of GOD, a ſound Chriſtian, yet when he ſhall fall into ſin, adultery, murther, &c. when the poore Conſcience is now vpon the racke, hee ſhall feele a hell for the preſent, hee ſhall finde his mouth ſtopped; ſo as where he could before praiſe God thankefully, and comfortably, and call on his name: yea, hee would bee a meanes to ſtirre on others, yet after the committing of ſinne, and accuſing of conſcience, hee ſhall finde his lippes tied vp, and his mouth ſtopped for the preſent time: no power, nor will, to praiſe God: No, but this will ſound often and lowd in thy eares; *What haſt thou to doe to declare my ordinance, & to take my Name into thy mouth?* So that a poore ſinner in diſtreſſe, and feeling the conſcience to accuſe for ſome Pſal. 50.

sinne, and fearing Gods displeasure, shall feare euen to name and mention the name of God.

Vse 1. Seeing this is the woefull and bitter fruite of sinne, against knowledge and conscience, euen to stoppe our mouthes, and to tie vp our tongues, so as wee shall not bee able once to open our lippes to praise God with comfort. How should this make vs exceedingly afraid of sinne, to commit it, to bee afraid of offending God, and wounding our consciences, so as wee shall not dare to name the name of God. We see they which be neare to the King, or great persons, if they knowe any thing that offendes them so as they shall not endure in their presence, they will be carefull to shun and auoide it. Well, sinne is of that nature, that it will make vs afraid once to name the name of God, and ashamed to come before him, and quake to call vpon him.

Vse 2. If thou canst now call vpon God with comfort, and praise him cheerefully with peace of conscience: Oh

make

make much of it, and take heede of ſinne and diſobedience, for that will be a meanes to ſtop the mouth of the conſcience, and make thee that thou ſhalt not bee able to open thy lips to praiſe the Lord,

Wee ſee heere, that all the praiſes that wicked men offer vnto GOD, they bee but as deſperate ſongs of a condemned man: as if one arraigned and condemned of Treaſon, ſhould ſing and make himſelfe merry when hee is at deaths doore, it is but madde mirth; *Is any man merry? let him ſing Pſalmes: Is any man ſad? let him pray*; ſo then, ſeeing wicked men liue in ſinne, in danger of GODS vengeance, hell and damnation, it were better for them to weepe and wring their hands, as, *Howle and weepe yee rich men.* So if wicked men knew all, and ſaw Gods vengeance hanging ouer them, Hell fire gaping for them, and the Diuell leading them blind-fold to the place of perdition, they would change all their mirth into lamentation and mourning; for ſo long as thou liueſt in

Vſe 3.

Iames 4.

Iames 4. 9.

in ſinne, without aſſurance of GODS mercy in Chriſt, alas, thou haſt no power to open thy lippes, or to mooue thy tongue to praiſe the Lord.

Doctr. 2. No ability in man to performe any good.

if *Dauid* could not of himſelfe open his lippes to praiſe God, but the Lord muſt vnlocke them by the key of the Spirit, and put his finger into his mouth, and ſay *Ephata*: hence we learne, that it is not the power of man to keepe the law of God, to merite heauen and ſaluation by his owne goodneſſe and merites: for if a man haue not this power, ſo much as to open his lips, how much leſſe to performe the whole law, and ſo to merit heauen and ſaluation? No, a man cannot of himſelfe thinke a good thought, but the Lord muſt worke both will and deed.

Vſe 1. It ſerues to pull downe the pride of mans heart: for by nature we are giuen to thinke well of our ſelues, to admire our owne goodneſſe and worthineſſe, and our owne gifts, as if we could doe great matters; and yet (alas) fooles that wee bee, wee are not able

able to open our lips, but by the helpe of GOD; but if GOD haue giuen thee any gift or power, to do, or speake well, be not proud of it: *What hast thou that thou hast not receiued:* Oh then, why art thou proud of it? Well, let vs acknowledge whence wee receiue all, and giue God the glory.

It condemnes the erroneous doctrine of the Papists, who so much iustifie mans free-will and goodnesse, that he being but helped by grace a-little, is able to keepe the Law, yea to merit saluation and life eternall: But if thou canst not by thine owne power, so much as moue thy lips, or open thy mouth; how can they with all their goodnesse, keepe the Law, and so merit saluation? *Vse 2.*

Seeing the motion of the lips, and so of the whole body, is of GOD, and no man can speake a word but by the power of GOD, nor say, *Christ is the Lord*, but by the power of the Holy Ghost; *yea, in him wee liue, moone, and haue our being*: Oh then! how should wee bee most carefull to speake and do: *Vse 3.* Acts 27. 1. Reg. 13. 4

do, ſo as God hath glory; for vnleſſe the Lord giue thee power, thou canſt not moue thy finger, nor thy tongue, nor once open thy lippes, if the Lord deny thee this fauour, and with-hold his power, as in that wicked *Ieroboam*, when hee would haue ſlaine the Prophet of God, for crying againſt his ſinnes, the Lord ſmote his hand ſo that it withered, and he could not pull it in againe. Well, let vs all take heede how we ſpeake, and abuſe our tongues, leſt the Lord in iuſtice do make them cleaue to the roofe of our mouthes for the ſame.

Second part of the Verſe.

The ſecond part of the verſe containes a ſolemne proteſtation of *Dauid*, that if the Lord ſhall thus ſhew him mercy, in pardoning his ſinne, and receiuing him into fauour againe, that then he will be moſt willing and ready to prayſe God, and to publiſh his mercy and goodneſſe, whereby the Lord ſhall reape much glory.

Doctr. 3. Thankeſgiuing a neceſſary duty.

Here we ſee, what it is that God requires at our hand for all the mercies hee beſtowes vpon vs; namely, praiſe

prayſe and thankeſ-giuing, that we ſhould ſpeake of Gods mercies, ſeeke to honour him, and to be thankefull for his bleſſings: this *Dauid* ſhewes more plainely, *What ſhall I giue vnto the Lord for all his benefits? I will take the cup of ſaluation, and call vpon the name of the Lord.* Where he ſhewes that all that GOD lookes for at our hands is Praiſe and Thankeſ-giuing: ſo the Lord himſelfe hauing rehearſed his great bleſſings vnto his people, ſayth thus: *O Iſrael what doth the Lord thy God require of thee, but to feare him, and to loue him, and to walke in his wayes?* where he ſhewes wherein ſtands our true thankfulnes; Namely, not onely in word to acknowledge his mercy, but in life to feare him, loue him, call vpon him, truſt in him, and keepe his commandements.

Pſ. 116. 12.

Deu. 10. 12.

Seeing this is all the Lord requires for his great and continuall bleſſings and mercies, for ſoule and body, namely thankefulneſſe, acknowledging his loue and mercy and prayſing him for the ſame, let vs labour with

Vſe 1.

our

our owne hearts to giue the LORD prayſe, to acknowledge his mercy and goodneſſe beſtowed on vs, *It is a comely thing to be thankefull.*

Pſ. 103. 1, 2. Pſal. 33. 1.

And that we may the better be ſtirred vp to performe this worthy duty of prayſing God: let vs conſider both the greatneſſe and continuance of Gods bleſſings beſtowed vpon vs, as *Dauid* did, *Forget not all his benefiti, who gaue thee pardon of thy ſinnes, &c.* ſo let vs bethinke our ſelues of Gods loue and mercy to vs: Firſt, in electing vs to be the ſonnes of God, in deliuering vs from hell and damnation, in redeeming vs by the death and bloodſhedding of his owne Sonne, in preſeruing vs from ſo many dangers, in feeding vs and cloathing vs; and all the reſt of his bleſſing for this life, and that which is to come; oh! if we could thus bethinke our ſelues of the number, greatneſſe, and continuance or Gods mercies, how could we bee ſo vnkind to forget, or to be vnthankfull for his bleſſings: we ſee if a friend do vs a pleaſure, though it bee but a meales

meales meat, we will be thankefull for it, ſpeake of it; but if hee ſhall bee a meanes to ſaue our life, from ſword, fire, water, or the like, oh then we will goe on our hands and knees to doe him good, Well, God is our beſt Friend, and wee are moſt beholden to him, yea more then to all the world; and therefore let vs labour with our owne hearts to bee thankefull: and becauſe many can skill to giue God thankes in words, and with their lippes, let vs knowe it is not enough in wordes, to bleſſe God, and ſay, *Thankes bee to God*: But wee muſt labour in life to ſhew our thankefulneſſe, when as wee labour to honour God, when as wee ſeeke to doe his will and to ſerue him, and are loath to offend ſo mercifull and bountifull a God. For if a man ſhall make ſhew in words that hee is thankefull, and yet liue in ſinne, there is no thankefull heart in him. And that we may the better be ſtirred vp to doe this, let vs know there is no better way to mooue the Lord to continue his loue and mercy vnto vs, then when we

wee do freely acknowledge his mercy, and are thankefull for it: as we see if wee giue a ſmall thing to a poore body, if they be thankefull to ſpeake of it, and to confeſſe it, it will prouoke vs to doe them greater fauours, and ſay, Alas, hee is thankefull, it is well beſtowed on him, hee is worthy of a better turne: So as to bee thankefull for our good turne, is to craue another; and therefore let vs remember this duety, it is comely, it is all the LORD requires, and is the way to procure a new mercy at GODS hands.

Vſe 2. Let vs take heede of that foule fault of vnthankfulneſſe, when as men can bee content to deuoure GODS mercies from day to day, and neuer giue him any thankes; like the Sow vnder the tree, eates the Akornes, and neuer looke whence they come: So many wicked men deuoure the mercies of GOD, and neuer open their mouthes, like to the nine Leapers Luke 17. whereof not one returned backe to praiſe God.

The

The cauſes of vnthankfulneſſe; firſt, men conſider not the greatneſſe, number and continuance of GODS mercies; and therefore they thinke themſelues more beholden to a natural man for a meales meate, then to God for all his mercies.

Cauſes of vnthankfulneſſe. 1

Secondly, forgetfulneſſe of his mercies, when men let them paſſe away and neuer bee affected with them.

2 Pſal. 103. 2

Thirdly, the hardneſſe of mans heart, which is not touched nor affected with the great bleſſings of God.

3

Well, let vs beware of this ſinne, which is ſo odious that the heathen men would rather bee accuſed of any ſinne, then this ſinne of vnthankefulneſſe.

Secondly, by vnthankefulneſſe we depriue our ſelues of many other mercies: for as thankefulneſſe for an old, is the beginning of a new; ſo vnthankefulneſſe for an old fauour, is the next way to depriue vs of a new.

VERSE XVI.

16, *For thou desirest no sacrifice, else would I giue it thee, &c.*

Dauid hauing professed that it was his earnest desire to honour God, to praise him, and seeke his glory: confesseth that hee hath no other meanes but to speake of his mercy, and to bee willing to set foorth the same: to become a Preacher of his righteousnesse and goodnesse; and hee confesseth (to his comfort) that the Lord is more delighted with this then with all those externall ceremonies and sacrifices which the people of the Iewes did offer, and thought by them to please GOD, and to appease his anger, and to procure pardon of their sinnes thereby.

So that the meane scope of these two Verses in this, to shew that *Dauid* though hee had nothing in the world

world to requite the Lords mercy vnto him: yet he perſwaded himſelfe vpon his true Repentance the Lord will accept of his earneſt deſire to honour him, and to ſet forth his praiſe.

In this 19 Verſe he ſhewes what are thoſe ſacrifices which the Lord hates not for, and deſireth not, outward ſacrifices alone, which men offer without Faith and Repentance, and whereby they thinke to appeaſe his anger, and merit pardon of their ſinnes by the ſame.

In the 17. Verſe hee ſhewes what are the beſt ſacrifices that we can offer vnto GOD, which hee will accept of for Chriſt ſake, and wherewith hee is well pleaſed: *A broken and contrite heart*, truly wounded and humbled for ſinne, and which doth by faith embrace Ieſus Chriſt; who alone is the propitiatory ſacrifice to appeaſe his fathers anger, and to worke our attonement and reconciliation with God.

Thou desirest no Sacrifice.

Sacrifices of the Iewes of two sorts.

THE Sacrifices of the Iewes were of two sorts, some propitiatory to procure fauour at GODS hand for the pardon of sinne; some gratulatory, which were onely for thanke-giuing for blessings receiued: now of these *Dauid* speakes especially here.

And of Sacrifices for thanke-giuing, there were two sorts, some were called Sacrifices, as the first word signifies, where some beast was slaine and offered in sacrifice to GOD.

Againe, some were called Burnt offerings, which were all consumed and turned into ashes, and they were called so, because the smoke of them ascended vp to Heauen: And both of them were figures of Christs Iesus who should be slaine, and burned, as it were, in the fire of GODS anger for our sinnes.

Quest. But how can the Lord

ſayd not to deſire burnt offerings and ſacrifices, ſeeing he commanded them in his Law?

Anſ. We may not thinke the Prophet ſpeakes heere ſimply, that the Lord cares not for Sacrifices, for as yet the ceremonies of the Law were in force, and the greateſt part of GODS worſhip ſtood in Sacrifices; and *Dauid* himſelfe and *Salomon* were diligent, and not ſparing, in performing this duty.

But we muſt know *Dauid* ſpeakes heere; firſt, that the Lord careth not for ſacrifices, as they were done of the common people of the Iewes; becauſe, that whereas the Lord did ordaine them as helpes to leade them to CHRIST, that they might deny themſelues and ſee they were worthy to die, when the beaſt was ſlaine; ſo they might ſeeke to bee ſaued by the euerlaſting ſacrifice of CHRIST alone: But they beganne to imagine that by their very offering of beaſts in ſacrifice, GOD was pleaſed, nsuer looking to Chriſt

Anſ.

Ieſus, whereof they are but types and figures.

Secondly, becauſe the people of the Iewes did offer them without Faith and Repentance, with impenitent hearts; and thought ſo long as they offered ſacrifice, though they liued in ſinne, it skilled not. Iſa. 1. 7.

Thirdly, the Lord delights not, nor is not ſo well pleaſed with this outward ſacrifice, as with a broken and contrite heart, when that is humble and mournes for ſinne, beleeues in Chriſt Ieſus, and is carefull to honour God by an holy life.

Doctr. 6. A mans perſon muſt firſt be approued before his ſacrifice be accepted. Ier. 24. 20. Eſa. 29. 13. Math. 15.

Seeing *Dauid* affirmeth that God cares not for the outward ſacrifice when the inward is wanting. We learne that though a man ſhould performe all the outward ſeruice and worſhip of GOD, and that in never ſo glorious a manner, yet if the heart bee not affected and purified all is in vaine, the Lord cares not for it: as to Preach the word, to heare, to receiue the Sacrament, &c. if there be not a broken heart for ſinne, a true repent

pentant heart, a ſanctified heart, all is but vaine. The Scribes and Phariſes ſeemed maruellous preciſe, in outward ſhewe, very zealous and forward; yet their hearts were puffed vp with pride, ſelfe-loue, malice, couetouſneſſe, &c. And therefore Chriſt ſaith; *Vnleſſe your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, yee cannot enter into the kingdome of heauen. Iudas* in outward ſhew Preached and prayed as well as others, yet a very diuell, a moſt trayterous wretch, full of hypocriſie, couetouſnes and bloody cruelty: well, we ſee that though men make neuer ſo good and faire a ſhew, yet if the heart bee not ſound, all is in vaine and from the teeth outward, and GOD cares not for it; hee eſteemes as much of their ſacrifices as if they ſhould kill a man, or ſacrifice a dog, which is abhomination to the Lord. Math. 5. 20. Eſay 66. 3.

This may ſerue to cut the combs of all theſe which bee proud hypocrites, and all they doe is in outward appearance; alas! their Prayers, Preaching, *Vſe* 1.

Prou 29 9. Esa 50. 16. Hearing, it is but swines blood, dogs blood, a beautifull abhomination, and therefore, let vs neuer content our selues with the outward worship and seruice of GOD, but let vs labour to doe all in trueth, with faith, obedience, Repentance, humiliation, and good conscience.

Vse 2. This condemnes all the blind deuotions of ignorant and profane sinsiners, who thinke that so long as they offer their outward sacrifices, come to Church, heare the Word, receiue the *Sacrament*, &c. they may liue in sinne, and yet please God: And this was the very cause why the Lord abhorred all the Iewes sacrifices. And may not the Lord euen now abhorre our sacrifices, our comming to Church, Hearing, Praying, &c. seeing men doe content themselues with outward actions, and come with sinnefull hearts and affections.

Esay 1. 11. 12. 13. Ier. 7. 8.

Doctr. 2. A man may performe a

Wee learne hence, that a man may performe duties which GOD hath commanded, and yet not please GOD: but sinne most grieuously in doing of them:

them: to offer ſacrifice, it is GODS owne Commaundement; but when people ſhall doe it in an euill manner: either without faith and Repentance, or elſe to an euill end, to merite at Gods hand: then it makes that which God commands to be a ſinne to them, not in it ſelfe, but in them that faile in the manner of doing it. To offer ſacrifice was the commaundement of God, but when the Iewes thought by their ſacrifices to appeaſe Gods anger, without the ſacrifices of Chriſt, th y ſinned, and God abhorred them, and cared not for them. Againe, to Preach the Word of God is his commaundement; but when *Iudas* ſhall Preach the Word to cloake his couetouſneſſe and treacherous heart, it is a ſinne in *Iudas*. To giue almes, it is a thing commaunded, and a ſacrifice wherewith God is well pleaſed; but if men ſhall giue to merite, and to be ſeene of men, the Lord careth not for it. So as wee ſee a man may doe things which GOD commands men to doe, and yet bee ſo farre from pleaſing

good duty & yet ſin in the manner of doing it.

Pro. 15. 11.

singGod, that they shall sinne, and prouoke him to anger, because they doe them not in an holy manner, in faith, Repentance, obedience, and zeale of Gods glory.

Vse 1.

This condemnes almost the whole seruice of GOD amongst the Papists, who doe all to this end, to merit and deserue at Gods hands pardon of sinne, and freedome from punishment: but this is to a wrong end, wee must doe good workes, not to merit, but to honour God, to giue good example, and to make our calling sure to our selues.

Vse 2.

This must admonish vs all, not onely to doe that GOD commands, as to Preach the Word, heare, pray, receiue the Sacrament, &c. but to doe it as GOD commaunds, or else hee abhorres all we doe; vnlesse we doe them in Faith, Repentance, and Obedience, all is in vaine.

Doctr. 3. Popish Sacrifices abhominable.

If the LORD abhorres those sacrifices which he commands, for mans sinne, how much more those sinnefull sacrifices which haue beene inuented by man, without any war-

rant

rant from his word, as the Idoll of the Masse, Popish pilgrimages, perpetuall chastity, voluntary pouerty, liuing in a cloyster, &c.

Well then, let vs take heede not onely that we doe not abuse those sacrifices which the Lord commands, by our euill doing and performing of them: but much more that we be not so bold at any time to offer vnto the Lord such sacrifices as are condemned in the word of God: to offer with strange fire, as *Nadab* and *Abihu*, and such as *Paul* cals *Wil-worshippe*, and Christ cals, *The inuentions of men*: for these the Lord abhorres. *Vse 1.*

It condemnes that bloody and beastly sacrifice of the Papists, who offer in Masse Christ daily for the quicke and dead, an horrible abuse of Christ Iesus: for CHRIST hath by his owne sufficient sacrifice of his body and blood on the Crosse, appeased his Fathers anger for the sins of the world, and put an end to all these sacrifices; and if they offer vp CHRIST in the Masse for quicke and dead, then *Vse 2.*

Christs

Christs sacrifice was imperfect, that must be patched vp with that abhominable idoll.

Concerning those sacrifices which were Lambs, Sheepe, Goates, or Bullockes, and were all slaine and offered to God in fire, let vs marke that they were all so many Figures, Types, and shapes of that euerlasting Sacrifice of Iesus Christ, which hee offered vpon the Crosse in his owne Person.

Doctr. 4. Christ an end of all other Sacrifices.

Then this doth commend vnto vs that blessed and most meritorious Sacrifice of Christ, the Lamb of GOD, seeing there was so many Prophesies, of it, euen from the beginning of the world, and so many shadowes and types of it as cannot bee numbered, because there neuer passed one day amongst the Iewes, from the time of the Law till CHRISTS comming, but they offered at least Morning and Euening Sacrifice, as shadowes of Christ Iesus, to come: and the people of GOD, the beleeuing Iewes, and holy Fathers, and Prophets, did in them behold Iesus Christ, as slaine and

and crucified before their eyes. And as Christ sayth; *The holy Patriarkes and Prophets, and famous King desired to see my dayes, and would be glad to see, and yet saw it not.*

Well, seeing the sacrifice of Iesus Christ is so excellent and meritorious, of endlesse worth to procure GODS fauour to vs, how should wee often thinke vpon it, neuer let it depart out of our mindes? And to this end we should be more willing to approach and come to the Supper of the LORD, that so there, as it were, in a plaine Table and Picture, and not painted on a woodden Crosse, as the Papists doe, we might behold Christ crucified, and his blood shed for our sinnes, so often as we see the bread broken, and the wine powred out; *So often as yee doe it, Do it in remembrance of Me, to shew forth my death till I come.* 1. Cor. 11.

Vse.

For the remembrance of Christs sacrifices, it is a sweete comfort to all wounded and distressed soules, it is sacke and sugar to them all that truely beleeue

beleeue in him; it is an excellent meanes to kill ſinne, and to humble our hard hearts, that we ſhould remember our ſinnes were as the bloody nailes, and the ſpeare which put him to death; and a powerfull bridle to reſtraine vs from ſinne, becauſe ſo often as we ſinne, we doe, as it were, pierce his heart afreſh: And as for thoſe that care not for comming to the Sacrament, nor yet for the Word, wherein Chriſt is liuely crucified, they ſhew they haue no benefit by this ſacrifice of Chriſt.

VERSE XVII.

17 *The Sacrifices of God, are a contrite ſpirit: a contrite and broken heart, O God, thou wilt not deſpiſe.*

DAuid hauing ſhewed what be thoſe Sacrifices wherein the Lord God hath no pleaſure: namely, ſuch as men ſhall

ſhall offer with hope to merit, or without faith and Repentance.

Now he ſhewes what is that Sacrifice wherein the LORD takes great delight, and is well pleaſed, and that is in one word, *A broken ſpirit, a heart truely wounded for ſinne.*

In this Verſe let vs firſt finde out what is the broken and contrite Spirit: Secondly, the commendations of it; namely, it is called the Sacrifice of GOD: Thirdly, that he doth not deſpiſe.

By a broken and contrite ſpirit, is meant, ſuch an heart as is truely humbled with ſight of ſinne, wounded and pierced with feare of GODS anger, grieued for offending ſo merciſull a GOD and louing Father, and doeth begge for mercy at his hands, as for life and death; beſides the endleſſe mercy of GOD in CHRIST, which breaketh the heart of a poore ſinner.

So then there be two things that wound and bruiſe the hearts of ſinners: Firſt, the ſight of ſinne and know-

knowledge of our misery, by reason thereof: Secondly, the endlesse mercy of God in Christ, so as it cuts vs at the heart, to remember that we haue offended so good and mercifull a Father.

Doctr. 1. Broken heart most rare thing to be found.

Seeing this is that broken heart, which is thus bruised with the sight of sinne, and is humbled for them; yea, hath a most low conceit of it selfe, as most vile and vnworthy, we shall see that it is most rare thing to bee found; for generally, men are so blinded with selfe-loue, that they see nothing, or feele nothing, to humble them, or to bruise their stony hearts; but are like the Church of *Ephesus* Reu.3.14. Eph.4.18. For this is euer a fellow of hardnesse of heart, and cause of all ignorance of our misery: Men are like those that be sicke of the Lethargy, it is a deadly disease and incurable: This hardnesse of heart, it is the common iudgement of God vpon our people, it raignes euery where.

Vse 1. Seeing that this broken heart is so rare and hard to bee found, and

the hard heart is so common, and so dangerous a fore-runner to Hell: O let vs looke to our selues, how wee finde our hearts broken and bruised with the sense of sinne, mourne for them and bewaile them. Alas! it is wonderfull to see poore soules, how men lie in sinne, see nothing, and feare nothing, nor complaine of nothing: Men can complaine of the stone in the reines, and cry out for griefe; but no man complaines of the stone in the heart, they feele no such griefe, though it bee deadly and dangerous: and if thou findst thy heart hardned, so as thou art not touched and troubled with the sight of sinne, of Gods vengeance, of hell, and damnation, that thou canst not mourne for them, that thou fearest not GODS iudgements, and art not affected with his mercies to mourne for thy sinnes: Oh! know that thy estate is fearefull and miserable, thou art in extreame danger to perish, and to bee damned for euer.

Seeing a hard heart is so fearefull a *Vse 2.*

iudgement of GOD, and a fore-runner of Hell: let vs vſe all good meanes for the bruſing of the heart, and to this end wee muſt labour to knowe the Law of God, how wee breake it daily, in thought, word, and deed, wee muſt know the curſe of God due to ſinne, *That the wages of ſin is death:* And becauſe the Preaching of the word, is the moſt excellent meanes to worke this, and is the Lords hammer to cruſh in peeces our ſtony hearts, let vs attend that. And laſtly, let vs make much of Gods mercy in Chriſt, that ſo his mercy, patience, long-ſufferance, &c. may be a ſpeciall meanes to bruiſe our hearts that wee haue ſinned againſt him.

Rom. 6. 22. Pſal. 40. 12

Vſe 3. Let vs take heed of pride of heart, to thinke too well of our ſelues: for this is certaine, where men and women thinke too well of themſelues, there is a hardneſſe of heart, and where hardneſſe of heart is, there is pride of heart; for theſe two goe not aſunder, and the more proud, the more hard-hearted, and the more hard-hearted

the more proud: and therefore if thy heart be humbled indeed, bruiſed for ſinne, there will follow a very low, and baſe eſtimation of our ſelues, to thinke more baſely and meanely of our ſelues, then any man can do. 1. Tim. 1. 15.

The ſecond point is the prayſe and commendations of this Sacrifice; namely, that the Prophet doth not onely call it the Sacrifice of GOD, that is moſt excellent, and ſuch as God loue and likes: but alſo he cals it broken Sacrifices, in the plurall number, *The Sacrifices of God*: For it is not in vaine that he ſpeakes in the plurall number; and the meaning is this, to ſhew that a heart broken and bruiſed for ſinne, is in ſtead of all other Sacrifices whatſoeuer: and let men offer what Sacrifice they will, neuer ſo many, coſtly, or excellent, yet if this bee wanting, it is but in vaine, God eſteemes not of it; one broken heart is more worth, then a thouſand Sacrifices of great price.

Instruct.

THIS may admoniſh euery one to take heede that wee doe not preſent the LORD with any other Sacrifice but this, which is in ſtead of all, and more worth then a thouſand offered by hard-hearted ſinners: For if a man offer many Sacrifices, pray much, Preach much, heare much, receiue the Sacrament often, yet if the heart be not broken, humbled, and bruiſed; alas! all is in vaine; GOD eſteemes of them as dogges blood, wee cannot pleaſe him without the broken and contrite ſpirit.

Secondly, wouldſt thou offer vnto GOD a moſt precious Sacrifice that might be in ſtead of all the reſt, and make all the reſt acceptable? Oh! then preſent him with this broken heart: the poore woman that caſt into the Treaſury but two mites, caſt in more then all the reſt, becauſe it came from a heart truely humbled, and ſo if thou wouldſt haue thy praying

ing, Preaching, Hearing, &c. please GOD, then present then Lord with a broken heart, which is in steed of all other sacrifices, and make them all acceptable, and without this all is abhominable to the LORD.

Thou wilt not despise.

THat is, thou doest loue and like, and art well pleased with it; with a broken heart, and contrite spirit.

Doctr. 2. God doth highly esteeme of a broken heart. 2. Reg. 22. 19. Luke 19. Esay 66. 2. Esay 57. 15

Hence wee learne, that God doth highly esteeme of, and loue that man or woman, which is of a broken heart, as *Iosias*, whose heart melted: when as the heart is broken with the sight of sinne, and sence of Gods anger, and withall doth embrace Iesus Christ for pardon.

Vse 1.

Heere is matter of endlesse comfort to poore distressed soules, whose hearts are wounded and bruised for sinne, melt and mourne for them, feele the burthen of them, and bewaile

them, thou art deare vnto God, hee loues thee and likes thee, and hath reſpect vnto thee, and hee will comfort thee and deliuer thee: Looke on *Ioſias* that godly King; on the Publican; and on euery child of God, how the Lord hath refreſhed them.

Vſe 2. Seeing the Lord doth not deſpiſe a broken and contrite ſpirit, a diſtreſſed ſoule and wounded conſcience, hee will not breake the bruiſed reed, nor quench the ſmoaking flax: then let no man or woman of a contrite ſpirit, be out of heart, as though the Lord hated them, and regarded them not; no, no, let them rather know that the Lord loues them, and likes them, that they are deare vnto him: It is a wonderfull comfort to Gods poore children, Oh! they finde and feele the heauy weight of ſinne, and groane vnder it, ſo as they thinke the Lord loues them not, but rather hates them; but it is not ſo, the Lord loues them, and they are more deare vnto him.

VERSE

VER. XVIII. & XIX.

18 *Bee fauourable vnto Zyon for thy good pleasure: build vp the walles of Ierusalem.*

19 *Then shalt thou accept the sacrifices of righteousnesse, eueu the burnt-offering and oblation: Then shall they offer Calues vpon thine Altar.*

HItherto wee haue heard of the firſt part of this worthy Pſalme: wherein *Dauid* hath put vp ſundry Petitions & requeſts to GOD for the pardon of his ſinnes, and turning away of Gods feareſull iudgements.

The ſecond part of the Pſalme, cõtaining a prayer for the Church.

Now in theſe two laſt verſes *Dauid* is mindefull of the Church and people of GOD; and becauſe hee had by his ſinnes, not onely indangered his owne ſoule, but alſo laide open the Church and people of GOD to great miſery, and done what lay in him

to draw the curſe and iudgement of God vpon them: therefore hee doth humbly intreate the LORD to bee mercifull to his Church, and not to plague and puniſh them, as hee might haue done, for his ſinnes and diſobedience.

Theſe two verſes containe in them two eſpeciall points to bee conſidered of vs.

Firſt, the requeſt which *Dauid* makes in the behalfe of the church and people of God, *ver.* 18.

Secondly, the reaſon taken from the vowe and proteſtation which *Dauid* and the people made vnto GOD; namely to offer vnto GOD the ſacrifice of prayſe and thankeſgiuing.

In the Prayer bee two requeſts: firſt hee prayes for fauour and mercy to bee ſhewed vpon the Church of God: ſecondly, that the Lord would repaire that breach which hee had made by his ſinnes.

Bee

Bee fauourable.

THat is, doe well, bleſſe, preſerue, and ſhew mercy: *To Zion, Zion* ſignifies that beautifull Temple of *Ieruſalem*; but heere it is taken for the Church and people of GOD, as if hee ſhould ſay: O LORD, I doe not onely entreate thee that thou wouldſt haue mercy vpon mee, but I beſeech thee ſhew mercy to thy whole Church and people, bee mercifull vnto them, prouide well for them, that thy word may bee Preached, and thy name called vpon; for I acknowledge, O LORD, that I haue done, as much as lay in my power, to bring heauy iudgements vpon thy Church and people, if my ſinnes be laid vpon them, but LORD let not thy Church bee puniſhed for my ſinne, *O be fauourable to Zyon.*

Seeing *Dauid* in time of miſery, when the Church was in danger of Gods iudgements. betakes himſelfe to prayer, to intreate the LORD for grace

Doctr. 1. Prayer the chiefeſt refuge in time of danger.

grace and fauour, wee learne hence that this is our chiefeſt refuge and ſhelter in time of miſery and affliction, when the Church of GOD is in daunger of any iudgement or calamitie, euen to betake our ſelues to humble and earneſt prayer: *Pray for the peace of Ieruſalem, they ſhall proſper that loue thee:* And of the Iſraelites it is reported, that they cryed fiue times vnto the LORD in their diſtreſſe: ſo in *Egypt* they cryed and groaned vnto the LORD; ſo they faſted and prayed when *Haman* had got the Kings letter to put the Iewes to death.

Pſa.122.6. Pſa.50.15. Pſa.107. Heſt.4.8. Eſay 64. 2.Chron. 32.20.

The like we may ſee in *Nehemiah*, *Neh.* 1. 3. 4. when hee heard that the people returned from captiuity were ſtill in miſery, Ieruſalem troden downe; hee ſate downe and wept, hee mourned, faſted and prayed before the GOD of Heauen for the redreſſe of thoſe euils. This appeareth likewiſe, *Pſalme* one hundred thirty ſeuen, the firſt, ſecond and third Verſes: where the Prophet

Prophet layeth downe the miſerable eſtate of the Church vnder the Babylonians, and the affliction of the Church conceiued vpon that diſtreſſe: *Wee ſate downe and wept when wee remembred Syon: If I forget thee (O Ieruſalem) let my right hand forget her cunning; yea, if I preferre not Ieruſalem before my chiefe ioy.*

And in the firſt of *Samuel*, the fourth chapter, and the nineteene verſe, it is noted to the euerlaſting prayſe of the wife of *Phinehas*, that when the Philiſtimes preuailed ouer the people of GOD, and one trouble came vpon her on the necke of another: as the taking of the Arke, the fall of her Father, the death of her husband, the ouer-throw of the Hoaſt, &c. yet aboue all, the report of taking the Arke of the LORD, it was a wound vnto her ſoule, haſtened her trauaile, and called her childe *Icabod*, that is; *no glory*: or, *the glory is departed from Iſrael, becauſe the Arke of God was taken.*

Well,

Vse 1. Well, if the Lord should afflict vs, and should threaten to destroy vs, to remoue the Gospell; to take away his zealous and faithfull Ministers, to make the golden Bels of *Aaron* yeeld no sound: what are wee to doe? Namely, this must be our refuge, we must flye vnto God by true and hearty prayer, bewaile our sinnes, acknowledge them to GOD, plie the Lord with prayers and teares: For the prayer of a righteous Man is of endlesse force. Now if the prayer of one righteous man bee of that force and strength, how much more are the prayers of hundreds or thousands, that are gathered together in one. One cord may easily be broken, but a three-fold cord cannot be broken: *Elias* is called the Chariot and Horse-men of Israel, because by faithfull prayers which hee made vnto GOD, hee could doe more for the defence of GODS Church, then for an Army of Souldiers.

Iam. 5. 17.

Vse 2. Seeing the troubles of others must moue

moue pitty in our ſelues: then woe to them that are ſecure, that laugh when the Church weepeth, that liue in brauery when as the Church is in Sackcloth and Aſhes, that feaſt when the Church doth faſt. This was the practiſe of thoſe that liued in the time of *Eſay*, *Eſay* 22. *verſe* 12, 13, 14. *In that day did the Lord of Hoſts call vnto weeping and mourning, to baldneſſe, and grinding with Sack-cloth: And behold ioy and gladneſſe, ſlaying Oxen, and killing Sheepe, eating fleſh, and drinking, for to morrow wee ſhall die.*

Hereunto accordeth that of the Prophet *Amos*, *Amos* 6. *Woe to them that are at eaſe in Syon, &c.* where we ſee hee pronounceth the woefull eſtate and condition of thoſe who liued without any regard of the Iudgements of GOD layd vpon the Church. And certainely, the times wherein we liue, do call vpon vs to the practiſe of this Heauenly and Chriſtian duty.

But much more are they condemned

demned, that are ſo farre from pittying the Churches troubles, that (rather without all naturall affection, as if they were borne of Wolues, or nouriſhed of Tygers) ſeeke to cut the throate of the Church, adde to their afflictions, and make their burthen heauier, euen of them that are ready to fall. This doth the Prophet ſpeake of ſuch, *Pſ.69.29. They perſecute him whom thou haſt ſmitten, and adde vnto the ſorrow of them whom thou haſt wounded.*

Doctr.4. Prayer for the Church, a Chriſtian duty.

In that the Prophet *Dauid* doth not pray for himſelfe alone, but is mindfull of the whole Church and people of GOD, and therefore prayes for them, that GOD would bleſſe them, and defende them: Hence we do learne, that it is the duty of euery Chriſtian Man and Woman, that be true members of the Church of GOD, not onely to pray for themſelues, but alſo to pray inſtantly for the Church of GOD, that GOD would be fauourable to his people, bleſſe his Church and Children,

dren, ſeeke the well-fare of GODS Church.

This wee may ſee by the example of *Abraham*, *Geneſ.* 18. who prayed for the Sodomites, that they might bee ſpared. This wee may ſee in *Nehemiah*, *Nehem.* 1. 3. 4. who mourned, faſted, and prayed vnto the GOD of Heauen, when hee ſaw that the Church was in miſery. And this affection was in *Dauid*, when hee ſaith, *Pſalm.* 137. *Wee ſate downe and wept, when wee remembred thee, O Syon.* And when the people deſired *Samuel* to pray for them, 1. *Sam.* 12. 32. hee ſaide: *God forbid that I ſhould ſinne againſt the Lord, and ceaſe praying for you.* This *Paul* performed to the Romanes, *Rom.* 1. verſe 9. 10. *God is my witneſſe (whom I ſerue in my ſpirit, in the Goſpell of his Sonne) that without ceaſing I make mention of you alwayes in my prayers.*

So that we ſee here it hath beene the practiſe of the Church and people of GOD, to pray for the Church of God,

God, and that indeed for sundry reasons.

1 First, it is GODS commandement, that we should pray for the Church of
Ps.122.22.6. God, *pray for the peace of Ierusalem*; that is for the good and flourishing estate of Gods Church and people.

2 Secondly, as it is Gods commandement, so it is for our own good, because wee shall fare the better for the common good of Gods Church, *They shall prosper that loue thee.*

3 Thirdly, we are or should be, members of the Church of GOD, whereof Christ is the onely Head. Now then, members of the same body should procure the good one of another: and therefore, if it will goe ill with the Church of God, it cannot goe well with vs.

Exod.32. How did *Moses* plead with God, sundry times, for his Church and
Nehem.1. People? So *Nehemy* hee fasted and prayed for the Church in misery: and for the Cittie of his Fathers, *Ierusalem.*

And as it is the duty of all in generall

rall to pray, and procure the peace and prosperity of GODS Church, and People: so especially ought Kings and Magistrates, who are the Gouernours and Leaders of GODS People, and his Lieutenants vpon earth: Secondly, Ministers are bound by especiall bond, to pray for Gods Church.

For Syons sake I will not hold my peace, and for Ierusalem sake I will not rest, vntill the righteousnesse thereof breake forth as the light, and the saluation thereof as a burning lampe. Esay 62. 1.

I haue set watchmen vpon thy wals. O Ierusalem, which all the day, and all the night continually shall not cease: yee that are mindfull of the Lord keepe not silence. Verse 6.

If this bee the duty of all men to labour to procure the wel-fare and happinesse of Gods Church and people: then most wofull is the estate of all those that hinder the true worship and seruice of God, when wicked men (like bloody *Saul*) shall breath our threatnings and slaughter to the Church of God. Well, we *Vse* 3. Actes 9 1.

shall read in the Word of GOD, as also in the *Acts* and *Monuments*, wee shall euer finde the end of persecutors to bee exceeding fearefull: some stricken downe with sudden death, some dying desperately, and despairing of GODS mercy, some runne madde, and the like fearefull ends, which might admonish all persecuting Tyrants, and bloody enemies of the Church to alter and change their mindes, and no more to persecute the poore Church and Children of God, least they be plagued in the like manner.

Bee fauourable.

Doctr. 3. Liberty of Preaching one of Gods fauours.

THat is, so blesse thy poore *Church*, that in it thy seruants the Prophets, may euer Preach thy holy Word, that thy worship and seruice may purely bee performed, and thy name called vpon; the number of the Elect may bee encreased, and many soules saued. Hence wee learne, that it

it is the great fauour and mercy of God to any Church or people, when the Word and Goſpell of GOD is ſoundly and ſincerely Preached, and the Sacraments duely adminiſtred; when the people may with liberty and comfort come together to ſanctifie Gods Sabaoth, to call vpon the Lord in his ſanctuary, to worſhip the Lord in his Houſe.

And ſurely wee do ſee heere what great cauſe we haue to bleſſe the holy name of God in this Land, how gracious the LORD hath beene vnto vs aboue all Nations that are round about vs.

So on the contrary part, it is a great and grieuous iudgement of GOD to want faithfull Miniſters, and holy ſeruants of God, when God ſhall cauſe the golden Bels of *Aaron* to ceaſe, it is a token of Gods diſpleaſure with any people, towne or kingdome, then the Lord frownes vpon them, and is exceeding angry with them, and then woe to that nation, country, or people, when the Lord departs from them,

when he ſhall take away their watchmen, when hee ſhall deprive them of their faithfull Miniſters, when hee ſhall take away his Word and Goſpell. The Lord threatens this as the greateſt of all iudgements: then comes in ſinne, ignorance, prophaneneſſe, impiety, idolatry, ſuperſtition, and all manner of ſinne, till the Lord come with his iudgements to deſtroy them.

Amos 8.11
Reuel. 2.

Vſe 1. Seeing it is ſo great a token of the Lords diſ-fauour, of his anger and diſpleaſure againſt any Church or Kingdome. Oh then let vs repent of our ſinnes, let vs entreate the Lord not to bring this iudgement vpon vs, but rather to humble vs by any other meanes, as it pleaſeth his Maieſty.

Vſe 2. This condemnes a plaine dotage, and fooliſh dreame of ignorant perſons: Oh (ſay ſome) it was neuer a good World ſince wee had ſo much Preaching; but in time of Popery, then all things were cheape: And ſo they gather by outward peace and tranquility, that God loued them, and

and liked of them. But wee ſee here, howſoeuer many poore ſoules may deceiue themſelues, it is a ſingular fauour of God to a people, when hee giues them his Goſpell to bee truely Preached and taught vnto them, when they may call vpon him in publicke and priuate: This is a ſpeciall fauour of GOD; but where this is wanting, *Where Prophecying failes, the people periſh:* For where the word of God is not Preached, and the people taught, there they are ignorant, blinde, and prophane, and all manner of ſinne abounds; and where ſinne abounds, there the curſe of GOD muſt needes hang ouer the heads of that people: For where the Word is not Preached, and the people taught, though they abound in all proſperity, yet it is not ſo great a fauour as they thinke it to be; Nay, it may be a iudgement vnto them: For what are they the better to haue peace, and plenty, eaſe, and liberty, when as they want the fauour of God? For euery bleſſing is not a benefite. Prou. 29.

According to thy good pleasure.

THese words containe the ground of his request: namely, the endlesse mercy and fauour of GOD in Iesus Christ, not any goodnesse or worthinesse of their owne, of *Dauid*, or the people; but he builds his faith and petition of Gods meere and vndeserued mercy in Christ.

Doct.4. Faith must not rest vpon others merites.

Hence we learne, that wee must build our faith, not vpon any goodnesse, desert, or worthinesse of our owne, but vpon thee alone mercy and good pleasure of God, *Dan.9.* Hee doth confesse it is true, that they dare not appeare in their owne name or worthinesse, but onely in the mercy of God in Christ: *To vs belong shame, and confusion of face; but Lord for thy tender mercies sake, heare vs.*

Dan.9.

When as the Church of God was in great affliction, they acknowledge it the LORD S mercy they were not consumed

consumed for their sinnes, *Because his compassions faile not*: So then let vs know that wee must lay this ground of all our prayers, euen on Gods endlesse mercy in Christ, not our owne worthinesse. Lam. 3. 22.

This condemnes all such pride as the Papists are guilty of, when they do leane so much vpon their owne merits, worthinesse, and deserts, and thinke God should heare them, & helpe them for the same: yea, they make Saints and Angels Mediators, whereas wee must onely leane on Gods mercy in Christ for all good things. *Vse* 1.

Seeing *Dauid* doth build his faith and prayer on GODS mercy alone, without any respect of his worthines, or goodnesse of the people; we learne in all our prayers to relye wholly on GODS mercy, and not thinke that we are worthy to be heard for our worthinesse or deserts: No, no, let vs confesse, and say; *Not vnto vs Lord, not vnto vs, but vnto thy name be the glory*: for wee are not worthy of the least fauour. *Vse* 2.

And build vp the walles of Ieruſalem.

The ſecõd part of the verſe.

THis is the ſecond part of the verſe, wherein hee entreates the Lord not to hinder the building of his Temple for his ſake; but rather euen to make vp that breach he had broken downe by his foule and bloody ſinnes, as if he ſhould ſay: O Lord, I haue by my ſinnes, done what lies in my power to hinder thy Church, and to plucke downe the wall of thy protection; yea, to lay them open to the ſword of the enemy, and to all thy iudgements, but I pray thee (Lord) that thou wouldſt in mercy make vp that breach, *Build vp the walles of Ieruſalem*, the Citie wherein thy Temple is built, and thy name is called vpon, the Seate of thy Worſhip and Seruice.

Doth

Doth *Dauid* confesse, that by his sinnes of adultery and murther, hee had done what lay in his power, euen to pull downe the walles of GODS Church, and people, to lay them open to GODS iudgements, plagues, and punishments? Then hence wee learne, that the sinnes of the Prince and Magistrate, and chiefe Rulers, as Kings, Queenes, &c. they doe cast the whole people and Kindome into great danger, and prouoke Gods anger against them, and open the floodgates of GODS vengeance: for their sinnes bee as their persons bee, and a small sinne in a great Magistrate, in a Minister, in a King, it is a great spot, and foule blemish. The Egyptians were all plagued by reason of *Pharoahs* sinnes. So wee see that when *Achan* sinned, though no great man, yet it brought the curse of God vpon all the people. So in the dayes of *Saul*, *Achab*, *Ioram*, and the like: when such Kings liued in impiety, idolatry, and persecuted GODS people, and Prophets, wee see in the Word how

Doctr. 5. Sinnes of the Magistrate prouoke Gods anger highly.

Exod. 15.

how GOD did plague both them and their people.

The reason why the sinnes of the King doeth inwrap the people in that iudgement of GOD, is this; because looke how the King is, so (for the most part) are the people; if hee be an Idolater, so are they: if he be a persecutor, so are they: for looke how the King is affected, so bee most of his Subiects.

Vse 1. Seeing this is so, that the sinne of the Prince and the chiefe Magistrate is so great a meanes to pull downe GODS iudgements vpon the whole people, and wraps them vp in the like iudgement, as wee see in *Dauid*, who for his sinne of numbring the people, 2. Sam. 24. 70000. were slaine. Wee learne hence that it is a great mercy of GOD to saue such a King as walkes with God, is carefull to honour God, and to liue in his feare; for then he shall not onely procure a blessing vpon himselfe: but on all his People and Subiects: Esay 3. 1. 2. 3. and the contrary is a fearefull iudgement of GOD vpon a land, when hee

he giues them wicked Kings and Princes.

We learne by the example of *Dauid*, that those who haue by their sinnes hindered the good estate of GODS Church, and people, whether King, Prince, Magistrates, or Ministers, if they do truely repent, they will be as carefull to build vp the wals of Gods Church againe, to pray for it, to procure the good of it. *Saul* did persecute the Church, he sought the ruine of it, and to plucke it out the throate of poore Christians, and to sucke their blood: but after hee was wounded and humbled, hee became a Preacher of the Word, and sought to build as fast as euer he pulleddowne before.

Doctr. 6. Penitent will seeke to build vp that which before hee had pulled downe.

Actes 9.

2. Cor. 33. 14.

Well then, hast thou heretofore hated Gods children, persecuted them, reproched them, sought to hinder the good of GODS Church and people, and the Gospell of Christ? If thou do euer repent, thou must shew it in this, louing GODS children, furthering Gods truth, vpholding Christs kingdome,

Vse 2.

dome, glorifying his Gospell; else thou dost neuer soundly repent. Hast thou by euill example, by a sinfull life, by negligence of holy duties, by lewd aduice and wicked counsell, drawne and allured others to sinne, and to bring GODS iudgements vpon them? if thou dost soundly repent, then thou shalt bewaile this sinne, and pray for them whom thou hast thus wronged.

Doctr. 7. A man cannot pray till he repent.

Againe, out of the whole verse marke this lesson and instruction; namely, that *Dauid*, who before durst hardly approach vnto God, and open his mouth in prayer for himselfe; yet now vpon this Repentance and reconciliation with GOD, is bold to pray for others; yea, to pray for the whole Church of GOD. Hence we learne, that as long as a poore sinner liues in sinne without pardon and true Repentance, hee cannot pray for himselfe. hee cannot and dares not open his mouth to GOD to pray for himselfe; much lesse for others: But when he shall truly repent, turne to GOD, after

after hee is reconciled to GOD in Christ; then he can come with much boldneſſe vnto God, and pray for himſelfe and others too: *When thou art conuerted, ſtrengthen thy brethren,* Luke 22. ſhewing, that till he was conuerted, he could not helpe nor ſtrengthen his brethren.

Seeing before men and women be conuerted, and doe repent, and be at peace with God, it is impoſſible they ſhould pray for others, or doe any good: This ſhould firſt admoniſh all Miniſters of the word of God to repent, and to be at peace with GOD; for otherwiſe it is impoſſible for them to pray for others, or to do any good thing to pleaſe God. And though they teach and Preach the Word, yet they ſinne in it, and pleaſe not GOD, and cannot performe one ſpeciall part of their office; namely, to pray for Gods people. *Vſe 3.*

VERSE.

VERSE XIX.

19 *Then ſhalt thou accept the ſa-*
crifice of righteouſneſſe, euen
the burnt offering and oblati-
on: Then ſhall they offer Calue
vpon thine Altar.

THIS Verſe contains the fruite of GOD mercy and fauour, bot to *Dauid* and the peo ple, and the fruite double.

Firſt, in regard of GOD that he ſhall then accept and be well pleaſe with their ſacrifices.

Secondly, in regard of *Dauid*, an the people, they vow and couenan with the LORD to offer prayſe an thankes vnto God for ſo great a fauo and bleſſing.

The

Then shalt thou accept the sacrifice.

AS if he should say; O LORD, when thou shalt thus bee fauourable to thy poore Church, and pardon my sinnes, and make vp that breach which is broken by my filthy sinnes, then shall thy mercy bee seene, in that thou shalt accept our sacrifices, and such duties of thy seruice and worship, as wee shall performe vnto thee.

The doctrine is this; when a people or Kingdome doe repent, and turne to GOD for mercy, amend their liues, so as GOD is reconciled vnto them, then hee doeth accept of their sacrifices, oblations, prayers, &c. beeing done in Faith and Repentance; but so long as they liue in sinne without Repentance, the LORD being not reconciled vnto them, he esteemes not of that they doe.

Seeing the LORD doth then accept *Vse.*

cept of a people, when they repent and bee reconciled to GOD, amend their sinnefull liues: let vs learne from this doctrine, that if wee desire to haue the Gospell continued, our peace prolonged, and the seruice and worship of GOD to be established, there is no other way but this; to seeke to God by Repentance, to get our sinnes pardoned, and to be at peace with God.

Oh then repent and amend: for if you will not repent, nor amend your workes and wayes, the LORD our GOD will not accept of vs nor regard vs, *Ieremy* the seuenth chapter: yea, hee will remooue our Candlestick from vs, *Reuelation* the second Chapter: that our golden dayes shall haue an end, and our myrth shall bee turned into mourning, and our light into darkenesse.

The

The Sacrifice of Righteousnesse.

THAT is, such Sacrifice as are done by the prescript rule of thy Holy Word, such as GOD requireth, and in that right and lawfull manner which hee prescribes in his Word.

Doctr. 1. What be those Sacrifices that God doth accept of.

Hence wee see what bee those sacrifices which the LORD accepteth of, in his worship and seruice: namely, *The Sacrifice of Righteousnesse:* that is, lawfull Sacrifices, allowed and warranted by the Word of God, and such as being lawfull, are performed in a right and holy manner, according to the prescript rule of GODS Word, But as for Sacrifices which are not warranted by the Word of GOD, nor done in a lawfull and holy manner, according to the prescript rule of GODS Word, the Lord careth not for them.

Now it may bee asked, how *David* can say, the *Lord accepts Sacrifice*, seeing in the former verse hee saide, God

desired no sacrifice: now he heere affirmeth that the Lord shall accept the sacrifice of Righteousnesse.

I answere, that such sacrifice as are offered with opinion of merite, as the Iewes did; who thought by offering a Beast, that GOD was appeased, and so they might be bold to liue in sinne, and such as they offred (without Faith and Repentance) the LORD esteemed not of them.

But heere he saith, that GOD will accept, and like well, of such as are offered in a holy manner, according to the rule of Gods wordes; that is, when sacrifices, commanded of God, are offered in a holy manner, in Faith, Repentance and obedience, and not to merite any thing, but as exercises of Faith and Repentance, and types of Christ Iesus, to leade them vnto him, and as testimonies of their thankfulnesse to GOD, and so farre forth as they serued for the furtherance of GODS glory, and edification of his Church.

The doctrine then is cleare, that it

is not left to man to ordaine and appoint the ſeruice and worſhip of God, to put in what he will, and to put out at his pleaſure; but if we will haue our Sacrifices and Worſhip of GOD acceptable, and truely to pleaſe God: we muſt giue the Lord leaue to commaund and preſcribe what hee thinketh good; and we muſt not dare to adde any thing of our owne, nor to take away his Worſhippe and ſeruice, *Deuteronomy* 12.8.32. We are forbidden to adde or take away any thing from his Lawes, in which hee preſcibeth the rules of his Worſhippe, *Deuter.* 32.17. When the Iewes worſhippe God after their owne fantaſie, the Lord ſayth, they worſhippe not God, but diuels, and the Lord holds it a vaine thing to teach his worſhip and feare by the precepts of men: So then, all ſuch ſacrifices of Righteouſneſſe be the worſhip of God, which be warranted by his Word: and nothing may goe vnder the name of his ſeruice and worſhippe, but that hee preſcribes in his Word. Math 15.5

This condemnes the greateſt part of the worſhip of GOD amongſt the Papiſts, their ſeuen ſacraments, their worſhiping of Images, their praying to Saints, their abhominable Maſſe, their voluntary pouerty, and perpetuall chaſtity: For which they can ſhew no word of warrant in all the Scriptures, and therefore it is no right ſacrifice, and therefore to be abhorred.

Vſe 2. This meeteth with the common Chriſtians, all men (though neuer ſo vile) will confeſſe God muſt be worſhipped: but when it is asked, what is the ſacrifice that God likes of, then they offer what they liſt themſelues; ſome thinke they ſerue GOD well with their good meanings, ſome by their good dealings, and ciuill honeſt life, ſo long as they doe no harme, nor ſay none, they thinke they ſerue God as well as the beſt: Some thinke, if they babble and mumble ouer the ten Commandements, and the Creede for Prayes, they ſerue God highly; but (poore ſoules) is this all

all you do in GODS ſeruice? Is here all the Sacrifice you offer him? It is a cold and a ſlender Sacrifice.

Then ſhall they offer young Bullockes vpon thy Altar.

IN this part of the Verſe is ſhewed what is the fruite of GODS mercy in *Dauid*, and the people; namely this, that they will promiſe and couenant with God, for this their deliuerance, to offer vnto God prayſe and thankeſgiuing.

Hence we learne that it is our duty to bind our ſelues by ſolemne couenant and promiſe to God, that ſo hee doe deliuer vs from miſery; trouble, affliction, iudgement, puniſhment, and from vnreaſonable men; that then wee will offer him prayſe and thankeſ-giuing, call vpon him, ſerue and worſhip him all our dayes, *Iacob* vowed, That if the Lord would be with him in his iourney, to keepe him and defend him in it, hee would then

Doctr. 3. Solemne Vowes a Chriſtian duety.

Gen 28.20
2. Chro. 33
Pſam. 116.
Iudg 11.

build a houſe to GOD, and worſhip him there. *Ioſias* made a couenant vnto the Lord and all the people with him, to ſerue the Lord, who did deliuer him from the curſe of the Law. *Dauid* did often vſe this, to binde himſelfe by couenant to ſerue the Lord: *Pſal.* 116. Hee payd his vowes he made to God: So *Ieptha*, *Iudg.* 11. vowed vnto the LORD, that hee would offer ſacrifice vnto the LORD who gaue him victory, and though the matter of his vow was vnlawfull, yet his vow to honour God was the fruite of Faith.

Vſe 1. Well then, let vs make our vſe of this doctrine; and ſeeing it is not onely lawfull, but our duty, euen to make ſolemne couenants vnto GOD, that if hee ſhall bee fauourable vnto *Syon*, and build vp the walles of *Ieruſalem*; that if hee ſhall deliuer vs from any miſery, iudgement, or affliction whatſoeuer, that then wee will be carefull to honour GOD, to be thankefull vnto his Maieſty: Let vs then make this

couenant

couenant with the LORD our God; let vs vow obedience and newneſſe of life, and let vs ſay with *Dauid*, *I haue ſworne, and am ſtedfaſtly purpoſed to keepe thy righteous iudgement.* So let vs euen take a ſolemne vow of our owne ſoules, that by the grace of GOD wee will haue more care to praiſe GOD, to honour him, to ſerue him, to call vpon him; and accordingly let vs bee mindefull to performe the ſame: for the LORD will require all the vowes wee make vnto him. Pſal. 119. 126.

This may ſtirre vs vp to remember what a ſolemne vow and promiſe wee haue made in Baptiſme; To forſake the Diuell and all his workes, the vaine pompe and glory of the world; that wee will forſake the Diuell, ſinne and Sathan, ſo as wee will not bee led nor ruled by them: yea, that wee will manfully fight vnder the banner of CHRIST IESVS, become his faithfull Souldiers and Seruants vnto our liues end.

This is the Couenant which wee

haue made euery one of vs in our Baptiſme and entrance into the church of GOD, before the preſence of GOD and his Angels, before the Congregation and Church of GOD: But alas! wee breake it daily, and haue no care and Conſcence to keepe it: Well, let vs knowe the LORD vvill one day require our Couenants and Vowes made vnto him: Hee looketh wee ſhould as vvell keepe them as make them, Well then, wouldeſt thou bee loath to breake thy Vow, Couenant, or Promiſe made to an honeſt man, eſpecially being in thine owne power to keepe it; and ſuch a promiſe as the keeping whereof may procure thee much peace, liberty and happineſſe? I know you would: Oh then let vs bee as carefull to keepe promiſe vvith GOD, to renounce the World, the Diuell, and our owne ſinnefull Luſtes; ſo ſhall wee bring much honour to Almightie GOD, and euerlaſting good to our owne ſoules.

And

And last of all, wee learne hence, that as it is the duety of euery Christian man and woman to pray publike and priuate for the safety and good estate of the Church: So likewise it is our duety publikely to render thankes vnto GOD for deliuerance bestowed vpon the same: wee may not bee like the nine Leapers, vvho haue wide mouthes to begge, but no heart nor mouth to giue thankes for benefits receiued. It hath euer beene the care, and religious custome of Gods Church and people, after great and notable deliuerances from apparant and common Iudgements, to render hearty and earnest thankes to God in solemne and publike manner, *Gen.*8. When *Noah* and his sonnes and family were newly deliuered from perishing in the flood, the first thing hee did, builded an Altar, offered sacrifice, and called on the name of the LORD; so *Moses* and the children of *Israel*, after their deliuerance out of *Egypt*, when they were safe, and their enemies drowned, doe deuoutly

*Doct.*3. Publike thankesgiuing after deliuerances required.

Exod.15.

deuoutly, and publikely ſing praiſe and thankes vnto the LORD. *Deborah* and *Barake* doe the like, *Iudg.* 5. And the Iewes being deliuered from *Hamans* treaſon, *Heſt.* 10. they reioice and keepe a ſolemne day to ſing praiſe vnto God.

Vſe. Well, let vs apply this Doctrine to our ſelues; wee are by Gods bleſſing, the true Church and people of God, profeſſing the Goſpell of Ieſus Chriſt truely, hating all ſuperſtition and idolatry, and for this cauſe cannot want many enemies. The Papiſts, the moſt ſubtill, cruell, and malicious enemies of GODS Church, haue often ſet vpon vs, aſſaulted vs, ſought to haue inuaded our King and Countrey, as 88. By ſundry treaſons to kill our late Queene of famous and bleſſed memory; and to deſtroy our gracious King, Queene, and all his poſteritie. But amongſt the reſt and aboue all the reſt, none comparable to that laſt treaſon, which was moſt cloſe and cunningly wrought, long time in contriuing, moſt bloo-

die and diueliſh, moſt barbarous and ſauage, threatning, and ſeeking to deſtroy and roote out King, Councell, Spirituall and Temporall Magiſtrates, ayming at the vtter ſubuerſion of our Engliſh Nation, both Church and Common-wealth.

And ſurely, if we conſider well of it, I doe not ſee in all the Bible, the like deliuerance, ſo wonderfull and admirable.

1. Being ſo long a time in hatching and contriuing, with ſuch ſecrecy and concealement.

2 Being vnder the ground, in hell as it were, in a place vnder the earth, deſiring darkeneſſe more then light, becauſe the deede was euill.

3 Being brought ſo neare the execution of it, and neuer knowne nor ſuſpected before.

4 Being diſcloſed to ſtrangely, euen by one of the Traytors themſelues, one of the chiefe Actors in the Tragedie.

5 Being ſo generall, ſo fearefull and monſtrous, that it ſhould not haue

haue beene to the destruction of one o
two, but of the chiefe of the whol
Land, King, Queene, Prince, Noble
Iudges, Bishops; in a word, the flowe
of the whole Kingdome: the want
any one whereof, were a blemish to
State, and would bring a ruine to
Kingdome.

Now do as *Ahashuerosh* did, *Hes*
6. 1. Cause the Records to be rea
and Chronicles to be searched, An
tient and Moderne, Diuine or pro
phane, amongst the Turkes or Pa
gans; yea, if Hell keepe any Re
cords, search there, and see if yee c
patterne this conspiracy, or match th
danger.

But there is no counsell again
the Lord: Mans wisedome is foolish
nesse vnto him, his greatest streng
but weaknesse, his life but a breath, a
his honour but a blast.

So then we see we haue as gre
cause to render thankes vnto the Lo
as any people or Nation vnder He
uen. That 5 day of *November* is a d
to bee remembred, and neuer to
fo

forgotten, a glad and ioyfull day; and we ought euery one in publike and priuate, to ſtirre vppe our hearts in thankeſ-giuing vnto the Lord: for it was the LORDS doing, and it is maruellous in our eyes: It is the day which the Lord made for the glory of his Name, let vs reioyce, and be glad in it.

Now, it is not enough to keepe that day as an idle Holy-day, to reſt from labour and worke, to ring Bels, and make Bone-fires, to giue our ſelues to eating, drinking, and ſwilling, to ſports and paſtime: for this is no honour vnto God.

But firſt our thankefulneſſe muſt appeare in a moſt reuerent and thankfull Commemoration and remembrance of this ſo great and wounderfull a deliuerance: we muſt call it to minde, thinke of the greatneſſe of it; wee muſt ſpeake of it to our children and poſterity, and call vpon them to be thankefull: for the childe that is yet vnborne, is bound to bleſſe GOD for it, *Exod.* 12. 9.

Second-

2 Secondly, we must sing Psalmes of Praise and Thankes-giuing vnto God, in token of thankefulnes, and that publiquely in the Church and Congregation of Gods people.

3 Thirdly, we must come together into GODS house, to heare his Word, and to call vpon his Name, and that is a speciall part of our vnfained thankefulnesse.

3 Fourthly, wee must testifie our thankefulnesse in most hearty and dutifull obedience, which is the greatest and the best sacrifice, 1. *Sam.* 15. and if this bee wanting, all wee doe is nothing worth, *Esay* 29.13. So that for our generall deliuerance, there should bee a generall thankes-giuing in a generall reformation of Church and Common-wealth, of our hearts and sinnefull liues; otherwise indeed we are vnthankfull, if still we liue in sinne and rebellion. Then (notwithstanding our keeping a day, ringing of Bells sport and play) if there follow no reformation of our liues, wee may iustly feare a more dreadfull Iudgement

if not vtter ruine and desolation to follow. Now (alas) where is this vse of GODS mercy, and our deliuerance, where doe the people reforme their liues, reforme their wages, grow more religious, conscionable and carefull to heare, reade, pray in their familes? it is but a wonder of nine dayes, men make little or no vse of it, but to talke of it, and speake of it.

And lastly, our thankefulnesse should beget in vs an earnest hatred of Popery and superstition, so vile, false, mischieuous, bloody, and cursed Religion; to abhorre it, to haue nothing to doe with it, but to abandon all the Reliques of it: Which that all estates and degrees of men may doe, the Lord grant for his merces sake. *Amen.*

(*,*)

A Morning Prayer for a Family.

Lord teach vs to pray, that wee may call vpon thy Name: Prepare our hearts to seeke thee: and open thou thy mercifull eares to heare vs.

O ETERNAL and euer-liuing Lord God, Creator and continuall preseruer of all thing, both in Heauen and in Earth. By whose gracious prouidence as wee were at the first wonderfully and fearefully made: so wee are no lesse preserued and kept vnto this present. We here the workemanship of thine owne hands desire to humble both soule and body before thee. And now LORD, wee being here in thy presence, wee cannot but acknowledge and confesse against our selues our owne vnworthinesse to approach before

before Thee, to call vpon Thee, or to performe euen the leaſt duety that ſhall concerne thy worſhip or glory. Our hearts alas are no better then ſinkes of ſinne, and a maſſe of all pollution and vncleanneſſe: and who can make that cleane that is taken out of an vncleane thing? The thoughts and imaginations of the ſame muſt needes bee euill continually, and wee are vnto euery good worke reprobate. Yet, O LORD ſeeing thou haſt commanded vs to call vpon thee, and haſt mercifully promiſed to bee preſent with thy children, to heare their prayers, and to grant their requeſts which they put vp in faith vnto thee: O LORD, this doth giue vs boldneſſe to come before thee; and in confidence of thy goodneſſe that thou wilt make good the ſame thy promiſe vnto vs at this time, wee heere offer vp vnto thee this Morning Sacrifice of Prayer and Thankeſgiuing: humbly acknowledging and confeſſing from the bottome of our hearts, our manifold ſinnes and offences,

which wee haue continually multiplied against thee, in Thought, Word and Deed, from the beginning of our dayes, vnto this present time. Wee acknowledge, O Lord, that our originall corruption in the which wee were at the first conceiued and borne, and from the which there hath sprung foorth the most bitter and vnsauory fruit of sinne, apostacy, and rebellion, to the great dishonour of thy Name, the wounding of out poore soules and consciences, and the euill example of others amongst whom we haue liued. By the which, O Lord, wee confesse that wee haue iustly deserued that thy wrath and indignation should be powred out vpon vs, both in this life, and in the life to come.

And therefore, O Lord, wee come not heere before thee in our owne worthinesse, but in the worthinesse and meditation of IESVS CHRIST: beseeching thy gracious goodnesse for his sake to bee mercifull vnto vs: for his sake to forgiue vs all our sinnes, our knowne sinnes, our secrete sinnes,

our

our ſinnes of infirmity, our preſumptuous ſinnes againſt knowledge, againſt conſcience, againſt thee, or againſt our brethren, in the time of our ignorance, or in the dayes of our knowledge, as wee muſt needes confeſſe, that in many things we haue ſinned all. We pray thee, O Lord, for IESVS CHRISTS ſake to forgiue the ſame vnto vs. And perſwade our ſoules and conſciences more and more, that thou art at peace with vs: and that all our ſinnes are done away in the bloud of thy Sonne. And grant LORD, by the aſſiſtance and direction of the ſame thy Spirit, that with more freedome of mind, and liberty of will, we may ſerue thee, the Euer-liuing and glorious GOD, in righteouſneſſe and true holineſſe vnto the end of our dayes. And good Lord, begin not onely Repentance and true conuerſion in vs, but of thy great mercy perfit the ſame: Oh leade vs forward more and more towards perfection, increaſe in vs that ſauing knowledge of thee, and of thy Sonne

Christ, our Faith in thy promise, our Repentance from dead workes, our feare of thy Name, our hatred of all our sinnes, and our loue vnto thy truth. Frame our hearts (good Lord) more and more to obedience vnto thy holy will: and teach vs in all things to resigne our wils vnto thy will, and in time of affliction as in time of prosperity to depend vpon thee: that wee looke not so much vpon our owne weakenesse, but may stay our selues vpon thy power and promises.

And good Lord, comfort our sorrowfull hearts and deiected soules that finde daily such cause of humiliation in our selues, doing daily those things that wee would not, and leauing vndone those good things thou commaundest. Oh let vs bee truely humbled for the same, and for thy mercies sake giue vs better affection vnto goodnesse, and power and ability to doe that good thou commaundest and requirest at our hands. The seeking in all things to honour the

and to extoll thy name while we liue here, we may at the laſt behold thy face in glory.

And now Lord together with our prayers wee are bolde to adde theſe prayſes vnto thy great name, for the manifold faueurs and bleſſings, the which from time to time thou haſt beſtowed vpon vs for this life, eſpecially for a better life. Wee thanke thee for that it hath pleaſed thee of thy gracious goodneſſe to elect and chuſe vs to ſaluation before the World was, for calling vs by thy word in time, for iuſtifying vs by thy Sonne Chriſt, and for giuing vs a certaine expectation of a better life when this is ended: As alſo for the happy meanes of our ſaluation, thy Sabbaths, Word, and Sacraments. Oh! it is thy great goodneſſe, O LORD, that thou haſt not depriued vs of them all, in as much as we haue from time to time walked ſo vnworthy of thy loue. Oh lay not to our charge our great vnthankfulneſſe, that wee haue not brought forth more fruite of thy

word in our liues; but giue vs we pray thee, that for the time to come we may make more righter steppes vnto thy kingdome.

And we magnifie thy name, O Lord, for all the Temporall blessings which thou hast in mercy bestowed vpon vs, our health, peace, food, rayment, and for all the comforts of this life: O LORD giue vs a right vse of them, that wee may not abuse them vnto licentiousnesse, but prouoke vs daily by them to deuote our selues vnto thee and thy seruice. Wee acknowledge thy goodnesse towards vs the night that is now past, freeing vs from many imminent dangers both of soule and of body, and hast giuen vs sweete and comfortable rest: Wee beseech thee be with vs this day, and all the dayes of our liues, and teach vs to walke as children of the light, that thy name may bee glorified by vs, others may take good example, and we our selues enioy the peace of a good conscience, so as at the last wee may come to reigne with thee in glory.

And

And good Lord our God, together with our ſelues, wee commend vnto thee the eſtate of thy whole Church diſperſed ouer the whole world, beſeeching thee that thou wilt call home thoſe thou haſt appointed vnto life and ſaluation, whether Iewes or Gentiles; keepe thy little flocke from the rage of Sathan, Antichriſt, and all other the enemies of their peace. And giue thy Goſpell a free paſſage amongſt vs, Lord ſend it where it is not, and bleſſe it where it is, that Babylon may fall, and neuer riſe vp againe. Bleſſe the Churches and Kingdomes wherein wee liue, with the continuance of our Peace and true Religion. Bee gracious vnto the Kings Maieſty, whom thou in mercy haſt ſet ouer vs; make him a further inſtrument of much good in thy Church: make his dayes amongſt vs as the dayes of Heauen, and his life after this life graunt that it may bee bleſſed. Bleſſe that hopefull Prince CHARLES his Sonne the Prince Palatine of the Rhene, and the Lady

ELIZABETH his Wife, and their Royall posterity: LORD finish thy worke begunne in them, and make them all in their places worthy instruments of glory to thee, and and much good to thy Church. Blesse all other in authoritie, the Ministers of thy Word. Our afflicted brethren in body or minde, or both, let it please thee, O Lord, to stay them and support them in time of their distresse, and giue vnto them a happy issue out of the same as it shall seeme good vnto thee. And fit vs for harder times whensoeuer it shall please thee to bring the same vpon vs: And keepe vs Lord in those times by thy mighty power. And thus haue wee commended our suites vnto thee, humbly praying thee to pardon our wants now at this time in the performance of this duty. And thou that art priuy to our wants better then wee our selues are, wee pray thee take notice of them, and minister vnto vs a gracious supply in thy owne due time, euen for Iesus Christs sake: In whose

name

name wee conclude theſe our weake imperfect prayers, in that perfect forme of prayer which he himſelfe hath further taught vs, ſaying,

Our Father which art in Heauen, &c.

Euening Prayer for a Family.

O Lord prepare our hearts to Prayer.

O Eternall GOD and our moſt louing and mercifull Father in Ieſus Chriſt, and in Chriſt our Father: It is thy owne Commandement that wee ſhould call vpon thy name, and it is thy gracious and mercifull promiſe, that where two or three are gathered together in thy name, there thou wilt bee preſent amongſt them. We thy poore and moſt vnworthy ſeruants, duſt and aſhes, yet the workmāſhip of thy own hands, are bold

bold to come before Thee, to offer vp vnto Thee this Euening sacrifice of prayer and thankesgiuing. And now O Lord being heere before thee, wee cannot but acknowledge and confesse against our selues our owne vnworthinesse, that wee are great and grieuous sinners, conceiued in sin and borne in iniquitie, and whereof wee haue brought foorth most vile fruits in our liues, to the great dishonour of thy name, the vtter dismaying of our owne consciences, and the euill example of our brethren: By the which wee haue deserued likewise thy wrath and heauy indignation should bee powred out vpon vs, both in this life and that which is to come, in such sort as no creature in Heauen and Earth is able to reconcile vs againe to thy Maiesty but onely thy Son Iesus Christ. And therefore O Lord wee come not heere to excuse our selues, but to accuse our selues, acknowledging that iudgement and condemnation doth of right belong vnto vs, in as much as wee haue sinned against thee. But, O Lord there

there is mercy with thee, and with thee there is plentifull redemption. Wee intreate thee therefore O Lord to be mercifull vnto vs; and as wee acknowledge our sinne vnto thee, so bee thou faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse: Wash vs throughly from our wickednesse, and cleanse vs from our sinnes; for we acknowledge O LORD that against thee we haue sinned, and done our euils in thy sight. Thou hast beene guide vnto all our wayes, who alone art the searcher of the heart and the trier of the reines: to thee therefore O Lord doe we come, to craue the pardon of our sinnes, both for the guilt and punishment of the same, that so they may not draw downe vpon vs our deserued Iudgement. And wee intreate thee likewise as to pardon our sinnes that are past in our liues, so to arme and strengthen vs against sinne for the time to come. Oh we haue wofull experience in our selues of the weakenesse of our nature how ready we are to fal from thee, and

cannot

cannot keepe ſo conſtant a watch ouer our owne wayes, nor ouer our owne hearts, but ſtill are ready to ſtart aſide: O Lord direct vs aright in the pathes of thy commandements, let thy good Spirit leade vs forth into all truth; and theſe hearts of ours that by nature are ſo fraught with ſinne and wickedneſſe: we pray thee alter and change: And bring into Subiection daily euery thought, and whatſoeuer thing elſe is in vs, into obedience vnto Chriſt; let vs finde daily more and more the power of Chriſts death mortifying ſinne in vs, and the efficacy of his reſurrection, rayſing vs daily out of the graue of ſinne into newneſſe of life. And giue vs LORD that we may dedicate our ſelues, our ſoules and bodies, to bee liuely, holy and acceptable Sacrifices vnto thee. Let thy loue ſhewed vnto vs conſtraine vs to loue the againe, who firſt loued ſt vs. Thou O LORD haſt made vs and not wee our ſelues, thou haſt made vs not beaſts but Men and Women, yea after thy owne image: thou dideſt preſerue vs in our mothers

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wombe, and didſt nouriſh vs when we did hang vpon the breaſt: thou haſt ſtill in Mercy prouided for vs and heaped vpon vs many bleſſings which others want and ſtand in neede of. Oh LORD giue vs a right vſe of all thy mercies: eſpecially for that thou haſt let vs liue in ſuch a happy ſeaſon of thy Goſpell, in a time of peace and proſperity, wherein thou doſt by thy word continually knocke at the doore of our hearts, and laboureſt our conuerſion. O Lord we can neuer ſufficiently admire thy goodneſſe herein, and the rather becauſe wee haue from time to time walked ſo vnworthy of thy loue. O forgiue vs O Lord our vnthankfulneſſe heerein, and let vs now walke as children of the light. Oh it is too much Lord that wee haue ſpent the time that is laſt paſt according to the luſts of the fleſh; giue vs grace that we may ſpend that ſhort time that yet remaineth, according to thy bleſſed will: ſet before our eyes the ſhortnes of our liues, the day of death ſure in the end, vnſure in the time, that we

may

may be prepared for that second comming of our Sauiour CHRIST vnto iudgement. And now in the time of our prosperity Lord teach vs to thinke of the time of aduersity, and in the time of our health let vs remember the times of sickneſſe, and the houre of death which shall come vpon all flesh. Oh let vs be mindfull of our later end, let vs number our dayes aright, that wee may apply our hearts vnto wisedome, and euer minde that reckoning and accompt which one day wee shall giue vnto thee. Make vs while we liue heere to be humble minded towards our brethren, that we be lowly in our owne eye, that we get contented harts, pure affections, chaſt mindes, and wise behauiour, and all other the gifts of thy owne Spirit that may adorne vs in thy sight, and may adde vnto the credit of thy truth we profeſſe.

And good Lord wee pray thee accept of our thankes-giuing vnto thy maiesty for al thy mercies and blessings from time to time bestowed vpon vs for this life, especiall for a better life.

We

We thanke thee for our election, vocation, iuſtification, ſanctification, continual preſeruation, & the hope that thou haſt giuen vs of a better life when this is ended; as alſo for all temporall bleſſings, health, peace and proſperity; for thy goodneſſe extended towards vs the day that is paſt, that thou haſt gone in & out before vs & freed vs, from many dangers of ſoule & of body, & brought vs with peace and comfort vnto the beginning of this night. Lord watch ouer vs by the Spirit and preſence: giue vs a holy and ſanctified vſe of our reſt and ſleepe, and fit vs for the duties of the next day, eſpecially, O Lord, fit vs for that day that ſhall neuer giue place to night. Bee good vnto thy whole Church, forgiue the crying ſins of our times, and of this kingdome: continue thy goodneſſe to our King, deliuer him from all danger of ſoule & of body. Bleſſe the hopefull Prince *Charles* the Princely Palſgraue of Rhene, with the Lady *Elizabeth* his wife and their Royall iſſue. Bleſſe all others in authoritie from the higheſt

to

to the loweſt, the Miniſters of th
word, the Commons of this Realm
and all that in Chriſtian duety wee a
bound in our prayers to commend vn
to thee. Lord heare them for vs, an
heare vs for them, and heare thy Son
Chriſt for vs all; and grant vnto vs a
good things that thou in thy wiſe
dome knoweſt more expedient to giu
then we to aske, euen for Ieſus Chriſt
ſake, to whom with thee O Father, to
gither with the bleſſed Spirit, wee ac
knowledge to bee due, and
deſire to giue all honor,
praiſe and glory,
both now and
for euer,
Amen.

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FINIS.